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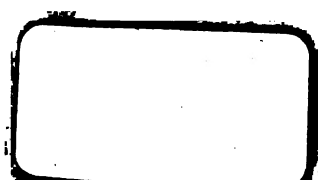
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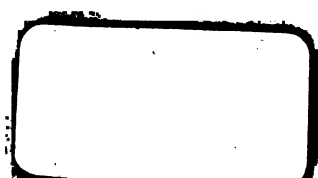
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The Monthly Review ;
O R,
LITERARY JOURNAL.

GIVING

**A candid Account, with Abstracts of,
or Extracts from, the NEW BOOKS and
PAMPHLETS, published in *Great-Britain*
and *Ireland*, as they come out.**

V O L. VI.

By SEVERAL HANDS.



L O N D O N :

**Printed for R. GRIFFITHS, at the *Dunciad* in St. Paul's
Church-Yard. 1752.**

Page No.

389/06

RECEIVED

THE SECRETARY
GOVERNMENT OF INDIA
MINISTRY OF DEFENSE
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17.11.57

ADJUTANT GENERAL



FOR THE SECRETARY
ADJUTANT GENERAL
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T H E
MONTHLY REVIEW,
For JANUARY, 1752.

ART. I. *An Enquiry concerning the Principles of Morals.* By David Hume, Esq; 12mo. 3s. Millar.

THE reputation this ingenious author has acquir'd as a fine and elegant writer, renders it unnecessary for us to say any thing in his praise. We shall only observe in general, that clearness and precision of ideas on abstracted and metaphysical subjects, and at the same time propriety, elegance and spirit, are seldom found united in any writings in a more eminent degree than in those of Mr. Hume. The work now before us will, as far as we are able to judge, considerably raise his reputation; and, being free from that sceptical turn which appears in his other pieces, will be more agreeable to the generality of Readers. His subject is important and interesting, and the manner of treating it easy and natural: His design is to fix the just origin of morals, in the execution of which he has shewn a great deal of judgment as well as ingenuity, as every candid reader must needs allow, whatever sentence he may pass upon his scheme in general, or how much soever he may differ from him in regard to what he has advanced on the subject of justice.

In the first section of this performance, our author treats of the general principles of morals: he introduces it with some general reflections, after which he gives a short but clear view of the principal arguments that are used to prove that morals are derived from reason, and of those which

are adduced to shew that they are derived from *sentiment*. The arguments on both sides he thinks are so plausible, that he is apt to suspect they may, both of them, be solid and satisfactory, and that reason and sentiment concur in almost all moral determinations and conclusions. 'But tho' this question, says he, concerning the general principle of morals, be extremely curious and important; 'tis needless for us, at present, to employ farther care in our enquiries concerning it. For if we can be so happy, in the course of this enquiry, as to fix the just origin of morals, 'twill then easily appear how far sentiment or reason enters into all determinations of this nature. Mean while, it will scarce be possible for us, ere this controversy is fully decided, to proceed in that accurate manner required in the sciences; by beginning with exact definitions of VIRTUE and VICE, which are the objects of our present enquiry. But we shall do what may be justly esteem'd as satisfactory. We shall consider the matter as an object of experience. We shall call *every quality or action of the mind, virtuous, which is attended with the general approbation of mankind*; and we shall denominate vicious, *every quality, which is the object of general blame or censure*. These qualities we shall endeavour to collect; and after examining, on both sides, the several circumstances, in which they agree, 'tis hoped, we may, at last, reach the foundation of ethics, and find those universal principles, from which all moral blame or approbation is ultimately derived. As this is a question of fact, not of abstract science, we can only expect success, by following this experimental method, and deducing general maxims, from a comparison of particular instances. The other scientific method, when a general abstract principle is first established, and is afterwards branched out into a variety of inferences and conclusions, may be more perfect in itself, but suits less the imperfection of human nature, and is a common source of illusion and mistake, in this as well as in other subjects. Men are now cured of their passion for Hypotheses and systems in natural philosophy, and will hearken to no arguments but those derived from experience. 'Tis full time they should begin a like reformation in all moral disquisitions; and reject every system of ethics, however subtle or ingenious, that is not founded on fact and observation.'

Having laid down the method he intends to prosecute, our Author proceeds in the second section to treat of benevolence; and shews how ill-founded that system of morals

is,

is; which resolves all humanity and friendship into self-love. He makes it clearly appear that there is such a sentiment in human nature as disinterested benevolence; that nothing can bestow more merit on any human creature than the possession of it in an eminent degree; and that a part, at least, of its merit, arises from its tendency to promote the interests of our species, and bestow happiness on human society. 'In all determinations of morality, says he, this circumstance of public utility is ever principally in view; and wherever disputes arise, whether in philosophy or common life, concerning the bounds of duty, the question cannot, by any means be decided with greater certainty, than by ascertaining, on any side, the true interests of mankind. If any false opinion, embraced from appearances, has been found to prevail, as soon as farther experience, and sounder reasoning have given us juster notions of human affairs; we retract our first sentiments, and adjust a-new the boundaries of moral good and evil.'

In the third section our author treats of justice, and endeavours to shew that public utility is the *sole* origin of it, and that reflections on its beneficial consequences are the *sole* foundation of its merit. In order to make this appear, he puts a variety of cases, and supposes extreme abundance or extreme necessity to be produced among men; perfect moderation and humanity, or perfect rapaciousness and malice implanted in their breasts: In all these cases we are told, that by rendering justice totally *useless*, we thereby totally destroy its essence, and suspend its obligation upon mankind. 'The more, says he, we vary our views of human life; and the newer and more unusual the lights are, in which we survey it, the more shall we be convinced, that the origin here assigned for the virtue of justice is real and satisfactory.'

'Were there a species of creatures, intermingled with men, which, tho' rational, were possess of such inferior strength, both of body and mind, that they were incapable of all resistance, and could never, upon the highest provocation, make us feel the effects of their resentment; the necessary consequence, I think, is, that we should be bound by the laws of humanity, to give gentle usage to these creatures, but should not, properly speaking, lie under any restraint of justice with regard to them, nor could they possess any right or property, exclusive of such arbitrary Lords. Our intercourse with them could not be called society, which supposes a degree of equality; but absolute command on the one side, and servile obedience on the

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other. Whatever we covet, they must instantly resign: Our permission is the only tenure, by which they hold their possessions: Our compassion and kindness the only check, by which they curb our lawless will: And as no inconvenience ever results from the exercise of a power, so firmly established in nature, the restraints of justice and property, being totally *useless*, would never have a place, in so unequal a confederacy.

‘ Were the human species so fram’d by nature as that each individual possess within himself every faculty, requisite both for his own preservation and for the propagation of his kind: Were all society and intercourse cut off betwixt man and man, by the primary intention of the supreme Creator: It seems evident, that so solitary a being would be as much incapable of justice, as of social discourse and conversation. Where mutual regards and forbearance serve to no manner of purpose, they would never direct the conduct of any reasonable man. The headlong course of the passions would be checked by no reflection on future consequences. And as each man is here supposed to love himself alone, and to depend only on himself and his own activity for safety and happiness, he would, on every occasion, to the utmost of his power, challenge the preference above every other being, to none of which he is bound by any ties, either of nature, or of interest.

‘ But suppose the conjunction of the sexes to be established in nature, a family immediately arises; and particular rules being found requisite for its subsistence, these are immediately embraced; tho’ without comprehending the rest of mankind within their prescriptions. Suppose, that several families unite together into one society, which is totally disjointed from all others, the rules, which preserve peace and order, enlarge themselves to the utmost extent of that society; but, being entirely useless, lose their force when carried one step farther. But again suppose, that several distinct societies maintain a kind of intercourse for mutual convenience and advantage; the boundaries of justice still grow larger and larger, in proportion to the largeness of men’s views, and the force of their mutual connexions. History, experience, reason sufficiently instruct us in this natural progress of human sentiments, and the gradual increase of our regards to property and justice in proportion as we become acquainted with the extensive *utility* of that virtue.’

After

After a short section upon political society, our Author proceeds in the fifth to shew why utility pleases. ‘Usefulness, says he, is agreeable, and engages our approbation. This is a matter of fact, confirmed by daily observation. But *useful*? For what? For somebody’s interest surely. Whose interest then? Not our own only: For our approbation frequently extends farther. It must, therefore, be the interest of those, who are serv’d by the character or action approved of; and these we may conclude, however remote, are not totally indifferent to us.—Usefulness is only a tendency to a certain end; and ’tis a contradiction in terms, that any thing pleases as means to an end, where the end itself does no way affect us. If therefore usefulness be a source of moral sentiment, and if this usefulness be not always considered with a reference to self; it follows, that every thing, which contributes to the happiness of society, recommends itself directly to our approbation and good-will. Here is a principle, which accounts, in great part, for the origin of morality: And what need we seek for abstruse and remote systems, when there occurs one so obvious and natural?’

Our author employs several pages in illustrating this principle, and concludes the section in the following manner. ‘Thus, says he, in whatever light we take this subject, the merit, ascrib’d to the social virtues, appears still uniform, and arises chiefly from that regard, which the natural sentiment of benevolence engages us to pay to the interests of mankind and society. If we consider the principles of the human make, such as they appear to daily experience and observation; we must, *a priori*, conclude it impossible for such a creature as man to be totally indifferent to the well or ill-being of his fellow-creatures, and not readily, of himself, to pronounce, where nothing gives him any particular byass, that what promotes their happiness is good, what tends to their misery is evil, without any farther regard or consideration. Here then are the faint rudiments, at least, or outlines, of a *general* distinction betwixt actions; and in proportion as the humanity of the person is supposed to encrease, his connexion to those injured or benefited, and his lively conception of their misery or happiness; his consequent censure or approbation acquires proportionable force and vigour. There is no necessity, that a generous action, barely mentioned in an old history or remote Gazette, should communicate any strong feelings of applause and admiration. Virtue, placed at such a distance,

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is like a fixt star, which tho', to the eye of reason, it may appear as luminous as the sun in his meridian, is so infinitely removed, as to affect the senses neither with light nor heat. Bring this virtue nearer, by our acquaintance or connexion with the persons, or even by an eloquent narration and recital of the case; our hearts are immediately caught, our sympathy enliven'd, and our cool approbation converted into the warmest sentiments of friendship and regard. These seem necessary and infallible consequences of the general principles of human nature, as discovered in common life and practice.

' Again; reverse these views and reasonings: Consider the matter *a posteriori*; and weighing the consequences, enquire, if the merit of all social virtue is not derived from the feelings of humanity, with which it affects the spectators. It appears to be matter of fact, that the circumstance of *utility*, in all subjects, is a source of praise and approbation: That it is constantly appeal'd to in all moral decisions concerning the merit and demerit of actions: That it is the *sole* source of that high regard paid to justice, fidelity, honour, allegiance and chastity: That it is inseparable from all the other social virtues of humanity, generosity, charity, affability, lenity, mercy and moderation: and in a word, that it is the foundation of the chief part of morals, which has a reference to mankind and society.

' It appears also, in our general approbation or judgment of characters and manners, that the useful tendency of the social virtues moves us not by any regards to self-interest, but has an influence much more universal and extensive. It appears, that a tendency to public good, and to the promoting of peace, harmony, and concord in society, by affecting the benevolent principles of our frame, engages us on the side of the social virtues. And it appears, as an additional confirmation, that these principles of humanity and sympathy enter so deep into all our sentiments, and have so powerful an influence, as may enable them to excite the strongest censure and applause. The present theory is the simple result of all these inferences, each of which seems founded on uniform experience and observation.

' Were it doubtful, whether there was any such principle in our nature as humanity or a concern for others, yet when we see, in numberless instances, that, whatever has a tendency to promote the interests of society, is so highly approv'd of, we ought thence to learn the force of

the benevolent principle; since 'tis impossible for any thing to please as means to an end, where the end itself is totally indifferent. On the other hand, were it doubtful, whether there was, implanted in our natures, any general principle of moral blame and approbation, yet when we see, in numberless instances, the influence of humanity, we ought thence to conclude, that 'tis impossible, but that every thing, which promotes the interest of society, must communicate pleasure, and what is pernicious give uneasiness. But when these different reflections and observations concur in establishing the same conclusion; must they not bestow an undisputed evidence upon it?

'Tis however hoped, that the progress of this argument will bring a farther confirmation of the present theory, by showing the rise of other sentiments of esteem and regard from the same or like principles.'

The sixth section treats of qualities useful to ourselves. It is introduced with the following just observation, *viz.* that nothing is more usual, than for philosophers to encroach upon the province of *Grammarians*, and to engage in disputes of words, while they imagine, that they are handling controversies of the deepest importance and concern. 'Thus,' says our author, were we here to assert or to deny, *that all laudable qualities of the mind were to be considered as virtues or moral attributes*, many would imagine, that we had entered upon one of the profoundest speculations of *Ethics*; tho' 'tis probable, all the while, that the greatest part of the dispute would be found entirely verbal.' After this he makes the two following observations; that, in common life, the sentiments of censure or approbation, produced by mental qualities of every kind, are very similar; and that all antient moralists, (the best models) in treating of them, make little or no difference amongst them. These observations he confirms and illustrates, in the subsequent part of the section, with great beauty and elegance; shews that all the qualities, useful to the possessor, are approved, and the contrary censured; and examines the influence of bodily endowments and of the goods of fortune, over our sentiments of regard and esteem.

In the seventh section, which treats of qualities immediately agreeable to ourselves, our author shews that there is another set of virtues, such as chearfulness, dignity of character, courage and serenity of mind, which, without any utility or any tendency to farther good, either of the

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community or of the possessor, diffuse a satisfaction on the beholders, conciliate friendship and regard, and are praised from the immediate pleasure, which they communicate to the person possessor of them. This section too is very entertaining, and contains several beautiful illustrations drawn from celebrated characters both in ancient and modern times.

In the eighth section our author treats of qualities immediately agreeable to others, such as politeness, wit, the lively spirit of dialogue in conversation, eloquence, modesty, decency, &c. and shews that, abstracted from any regard to utility or beneficial tendencies, they conciliate affection, promote esteem, and greatly enhance the merit of the possessor. He closes this section in the following manner. 'Amongst the other virtues, says he, we may also give CLEANLINESS a place; since it naturally renders us agreeable to others, and is no inconsiderable source of love and affection. No one will deny, that a negligence in this particular is a fault; and as faults are nothing but smaller vices, and this fault can have no other origin than the uneasy sensation, which it excites in others; we may, in this instance, seemingly so trivial, clearly discover the origin of moral distinctions, about which the learned have involved themselves in such mazes of perplexity and error.'

'But besides all the agreeable qualities, the origin of whose beauty we can, in some degree, explain and account for, there still remains something mysterious and unaccountable, which conveys an immediate satisfaction to the spectators, but how, or why, or for what reason, they cannot pretend to determine. There is a MANNER, a grace, a genteelness, an I-know-not-what, which some men possess above others, which is very different from external beauty and comeliness, and which, however, catches our affection almost as suddenly and powerfully. And tho' this *manner* be chiefly talked of in the passion betwixt the sexes, where the concealed magic is easily explained, yet surely much of it prevails in all our estimation of characters, and forms no inconsiderable part of personal merit. This class of virtues, therefore, must be trusted entirely to the blind but sure testimony of taste and sentiment; and must be considered as a part of ethics, left by nature to baffle all the pride of philosophy, and make her sensible of her narrow boundaries and slender acquisitions."

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{ We approve of another, because of his wit, politeness, modesty, decency, or any agreeable quality he possesses, although he be not of our acquaintance; nor has ever given us any entertainment, by means of these accomplishments. The idea, which we form of their effect on his acquaintance, has an agreeable influence on our imagination, and gives us the sentiment of approbation. This principle enters into all the judgments which we form concerning morals.

The ninth section, which is the conclusion of the whole, our author introduces with observing that it may appear surprising, that any man, in so late an age, should find it requisite to prove, by elaborate reasonings, that VIRTUE or PERSONAL MERIT consists altogether in the possession of qualities, *useful* or *agreeable* to the *person himself* or to *others*. 'It might be expected, says he, that this principle would have occurred even to the first rude, unpractised enquirers concerning morals, and been received, from its own evidence, without any argument or disputation. Whatever is valuable in any kind so naturally classes itself under the division of *useful* or *agreeable*, the *utile* or the *dulce*, that it is not easy to imagine, why we should ever seek farther, or consider the question as a matter of nice research or enquiry. And as every thing useful or agreeable must possess these qualities with regard either to the *person himself* or to *others*, the compleat delineation or description of merit seems to be performed as naturally as a shadow is cast by the sun, or an image is reflected upon water. If the ground, on which the shadow is cast, be not broken and uneven, nor the surface, from which the image is reflected, disturbed and confused, a just figure is immediately presented, without any art or attention. And it seems a reasonable presumption, that systems and hypotheses have perverted our natural understanding, when a theory, so simple and obvious, could so long have escaped the most elaborate scrutiny and examination.

'But however the case may have fared with philosophy; in common life these principles are still implicitly maintained; nor is any other topic of praise or blame ever returned to, when we employ any panegyric or satire, any applause or censure of human action and behaviour. If we observe men, in every intercourse of business or pleasure, in each conference and conversation, we shall find them nowhere, except in the schools, at any loss upon this subject.

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‘ And as every quality, which is useful or agreeable to ourselves or others, is, in common life, admitted under the denomination of virtue or personal merit ; so no other will ever be received, where men judge of things by their natural unprejudiced reason, without the delusive glosses of superstition and false religion. Celibacy, fasting, penances, mortification, self-denial, humility, silence, solitude and the whole train of monkish virtues ; for what reason are they every where rejected by men of sense, but because they serve to no manner of purpose ; neither advance a man’s fortune in the world, nor render him a more valuable member of society ; neither qualify him for the entertainment of company, nor encrease his power of self-enjoyment ? We observe, on the contrary, that they cross all these desirable ends ; stupify the understanding, and harden the heart, obscure the fancy and sower the temper. We justly therefore transfer them to the opposite column, and place them in the catalogue of vices ; nor has any superstition force sufficient, amongst men of the world, to pervert entirely these natural sentiments. A gloomy hair-brained enthusiast, after his death, may have place in the calendar ; but will scarce ever be admitted, when alive, into intimacy and society, except by those who are as delirious and dismal as himself.’

Our author does not enter into that vulgar dispute concerning the *degrees* of benevolence or self-love, which prevail in human nature ; a dispute, which, as he justly observes, is never likely to have any issue, both because men, who have taken party, are not easily convinced, and because the phænomena, which can be produced on either side, are so uncertain, and subject to such a variety of interpretations, that it is impossible accurately to compare them, or draw any determinate conclusion from them. He thinks it sufficient for his purpose, if it be allowed that there is some benevolence, however small, infused into our bosom ; some spark of friendship for human kind, some particle of the dove kneaded into our frame, along with the elements of the wolf and serpent. “ Let these generous sentiments, says he, be supposed ever so weak ; let them be hardly sufficient to move even a hand or finger of our body ; they must still direct the determinations of the mind, and where every thing else is equal, produce a cool preference of what is useful and serviceable to mankind, above what is pernicious and dangerous. A *moral distinction*, therefore, immediately arises ; a general sentiment of blame and approbation ;

bation; a tendency, however faint, to the objects of the one, and a proportionable aversion to those of the other.'

Avarice, ambition, vanity, and all those passions that are vulgarly comprehended under the denomination of *self-love*, are excluded from our author's theory concerning the origin of morals, not because they are too weak, but because they have not a proper direction for that purpose. 'The notion of morals, says he, implies some sentiment, common to all mankind, which recommends the same object to general approbation, and makes every man, or most men, agree in the same opinion or decision concerning it. It also implies some sentiment, so universal and comprehensive as to extend to all mankind, and render the actions and conduct, even of persons the most remote, an object of censure or applause, according as they agree or disagree with that rule of right which is established. These two requisite circumstances belong alone to the sentiment of humanity here insisted on. The other passions produce, in every breast, many strong sentiments of desire and aversion, affection and hatred; but these neither are felt so much in common, nor are so comprehensive, as to be the foundation of any general system and established theory of blame or approbation.

'When a man denominates another his *enemy*, his *rival*, his *antagonist*, his *adversary*, he is understood to speak the language of self-love, and to express sentiments peculiar to himself, and arising from his particular circumstances and situation: but when he bestows on any man the epithets of *vicious* or *odious*, or *depraved*, he then speaks another language, and expresses sentiments, in which he expects all his audience are to concur with him. He must here, therefore, depart from his private and particular situation, and must choose a point of view, common to him with others: he must move some universal principle of the human frame, and touch a string, to which all mankind have an accord and symphony. If he means, therefore, to express, that this man possesses qualities, whose tendency is pernicious to society, he has chosen this common point in view, and has touched the principle of humanity, in which every man, in some degree, concurs. While the human heart is compounded of the same elements as at present, it will never be altogether indifferent to the good of mankind, nor entirely unaffected with the tendencies of characters and manners. And tho' this affection of humanity may not generally be esteemed so strong as ambition or vanity, yet, being common to all men, it can alone be the foundation of morals, or of any general

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general system of conduct and behaviour. One man's ambition is not another man's ambition ; nor will the same event or object satisfy both : but the humanity of one man is the humanity of every one ; and the same object touches this passion in all human creatures.

‘ But the sentiments which arise from humanity, are not only the same in all human creatures, and produce the same approbation or censure ; but they also comprehend all human creatures : nor is there any one, whose conduct and character is not, by their means, an object, to every one, of censure or approbation. On the contrary those other passions, commonly denominated selfish, both produce different sentiments in each individual, according to his particular situation ; and also contemplate the greatest part of mankind with the utmost indifference and unconcern. Whoever has a high regard and esteem for me flatters my vanity ; whoever expresses contempt mortifies and displeases me : but as my name is known but to a small part of mankind, there are few, that come within the sphere of this passion, or excite, on its account, either my affection or disgust. But if you represent a tyrannical, insolent, or barbarous behaviour, in any country or in any age of the world ; I soon carry my eye to the pernicious tendency of such a conduct, and feel the sentiment of repugnance and displeasure towards it. No character can be so remote as to be, in this light, altogether indifferent to me. What is beneficial to society or to the person himself must still be preferred. And every quality or action, of every human being, must, by this means, be ranked under some class or denomination, expressive of general censure or applause.

‘ What more, therefore, can we ask to distinguish the sentiments, dependant on humanity, from those connected with any other passion, or to satisfy us why the former is the origin of morals, and not the latter ? Whatever conduct gains my approbation, by touching my humanity, procures also the applause of all mankind, by affecting the same principle in them : but what serves my avarice or ambition pleases only these passions in me, and affects not the avarice or ambition of the rest of mankind. No conduct, in any man, which has a beneficial tendency, but is agreeable to my humanity, however remote the person : but every man, so far removed as neither to cross nor serve my avarice and ambition, is altogether indifferent to those passions. The distinction, therefore, betwixt these different
species

species of sentiment being so strong and evident, language must soon be moulded upon it; and must invent a peculiar set of terms to express those universal sentiments of censure or approbation, which arise from humanity or from views of general usefulness and its contrary. VIRTUE and VICE become then known: morals are recognized: certain general ideas are framed of human conduct and behaviour: such measures are expected from men in such situations: this action is determined conformable to our abstract rule; that other, contrary. And by such universal principles are the particular sentiments of self-love frequently controuled and limited.

In the remaining part of this section the author briefly considers our *obligation* to virtue, and shews that every man, who has any regard to his own happiness and welfare, will best find his account in the practice of every moral duty.

There are two appendixes subjoined to the work, in the first of which the author examines how far either *reason* or *sentiment* enters into all moral determinations. 'The chief foundation, says he, of moral praise being supposed to lie in the usefulness of any quality or action; it is evident, that *reason* must enter for a considerable share in all determinations of this kind; since nothing but that faculty can instruct us in the tendency of qualities and actions, and point out their beneficial consequences to society and to their possessors. In many cases this is an affair liable to great controversy: doubts may arise, opposite interests occur; and a preference must be given to one side, from very nice views and a small over balance of utility. This is particularly remarkable in questions with regard to justice; as is, indeed, natural to suppose from that species of utility which attends this virtue. Were every single instance of justice, like that of benevolence, beneficial and useful to society; this would be a more simple state of the case, and seldom liable to great controversy. But as single instances of justice are often pernicious in their first and immediate tendency, and as the advantage to society results only from the observance of the general rule, and from the concurrence and combination of several persons in the same equitable conduct; the case here becomes more intricate and involved. The various circumstances of society; the various consequences of any practice; the various interests which may be proposed: these on many occasions are doubtful, and subject to great discussion and enquiry. The object of municipal is to fix all questions with regard to justice: the debates of civilians; the reflections

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tions of politicians; the precedents of histories and public records, are all directed to the same purpose. And a very accurate *reason* or *judgment* is often requisite, to give true determination, amidst such intricate doubts arising from obscure or opposite utilities.

‘But tho’ reason, when fully assisted and improved, be sufficient to instruct us in the pernicious or useful tendencies of qualities and actions; it is not alone sufficient to produce any moral blame or approbation. Utility is only a tendency to a certain end; and were the end totally indifferent to us, we should feel the same indifference towards the means. It is requisite a *sentiment* should here display itself, in order to give a preference to the useful above the pernicious tendencies. This sentiment can be no other than a feeling for the happiness of mankind, and a resentment of their misery; since these are the different ends which virtue and vice have a tendency to promote. Here therefore, *reason* instructs us in the several tendencies of actions, and *humanity* makes a distinction in favour of those, which are useful and beneficial.’

After this our author proceeds to shew the absurdity of supposing reason to be the sole source of morals, an absurdity which he places in the clearest and strongest light, and concludes this his first appendix in the following manner. ‘Thus, says he, the distinct boundaries and offices of *reason* and *taste* are easily ascertained. The former conveys the knowledge of truth and falsehood: the latter gives the sentiment of beauty and deformity, vice and virtue. The one discovers objects, as they really stand in nature, without addition or diminution: the other has a productive faculty, and gilding or staining all natural objects with the colours borrowed from internal sentiment, raises in a manner a new creation. Reason, being cool and disengaged, is no motive to action, and directs only the impulse received from appetite or inclination, by shewing us the means of obtaining happiness or avoiding misery: taste, as it gives pleasure or pain, and thereby constitutes happiness or misery, becomes a motive to action, and is the first spring or impulse to desire and volition. From circumstances and relations, known or supposed, the former leads us to the discovery of the concealed and unknown: after all circumstances and relations are laid before us, the latter makes us feel from the whole a new sentiment of blame or approbation. The standard of the one being founded on the nature of things, is eternal and inflexible, even by the will of the supreme being:

being : the standard of the other, arising from the internal frame and constitution of animals, is ultimately derived from that supreme will, who bestowed on each being its peculiar nature, and arranged the several classes and orders of existence.'

In the second appendix, our author gives a more particular explication of the origin and nature of justice ; and marks some differences betwixt it and the other virtues. He observes, that, the social virtues of humanity and benevolence, exert their influence immediately, by a direct tendency or instinct, which keeps chiefly in view the simple object that moves the affections, and comprehends not any scheme or system, nor the consequences resulting from the concurrence, imitation, or example of others ; but that the case is different with the social virtues of justice and fidelity. ' They ' says he, ' are highly useful, or indeed absolutely necessary to the well-being of mankind ; but the benefit resulting from them, is not the consequence of every individual single act ; but arises from the whole scheme or system, concurred in by the whole, or the greatest part of the society. General peace and order is the attendant of justice, or a general abstinence from the possessions of others ; but a particular regard to the particular right of one individual citizen, may frequently, considered in itself, be attended with pernicious consequences. The result of the several acts is here often directly opposite to that of the whole system of actions ; and the former may be extremely hurtful, while the latter is, to the highest degree, advantageous. Riches inherited from a parent, are, in a bad man's hand, the instruments of mischief. The right of succession may, in one instance, be hurtful. Its benefit arises only from the observance of the general rule ; and it is sufficient, if compensation be thereby made, for all the ills and inconveniencies, which flow from particular characters and situations.

The happiness and prosperity of mankind, arising from the social virtues of benevolence and its subdivisions, may be compared to a wall, built by many hands ; which still rises by each stone that is put upon it : and receives proportionable increase to the diligence and care of each workman. The same happiness, raised by the social virtue of justice and its subdivisions, may be compared to the building of a vault, where each individual stone, would, of itself, fall to the ground ; nor does the whole fabric support itself;

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itself, but by the mutual assistance and combination of its correspondent parts.

‘ All the laws of nature, which regulate property, as well as all civil laws, are general; and regard alone some essential circumstances of the case, without taking into consideration the characters, situations and connexions of the persons concerned, or any particular consequences, that may result from the determination of these laws, in every particular case that offers. They deprive, without scruple, a beneficent man of all his possessions, if acquired by mistake, without a good title in order to bestow them on a selfish miser, who has already heaped up immense stores of superfluous riches. Publick utility requires, that property should be regulated by general inflexible rules; and though such rules are adopted as best serve the same end of public utility, it is impossible for them to prevent all particular hardships, or make beneficial consequences result from every individual case. It is sufficient, if the whole plan or scheme be necessary to the support of civil society, and if the balance of good, in the main, does thereby preponderate much above that of evil. Even the general laws of the universe, though planned by infinite wisdom, cannot exclude all evil or inconvenience, in every particular operation.’

After this, our author proceeds to consider in what sense justice may be said to arise from human conventions. ‘ If by *convention*,’ says he, ‘ be here meant a *promise* (which is the most usual sense of the word) nothing can be more absurd, than this position. The observance of promises is itself, one of the most considerable parts of justice; and we are not surely bound to keep our word, because we have given our word to keep it. But if by convention, be meant a sense of common interest; which sense each man feels in his own breast, which he observes in his fellows, and which carries him, in concurrence with others, into a general plan or system of actions, that tends to public utility; it must be owned, that, in this sense, justice arises from human conventions. For if it be allowed (what is, indeed, evident) that the particular consequences of a particular act of justice, may be hurtful to the public as well as to individuals; it follows, that every man, in embracing that virtue, must have an eye to the whole plan or system, and must expect the concurrence of his fellows in the same conduct and behaviour. Were all his views to terminate in the particular consequences of each particular act of
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his own, his benevolence and humanity, as well as self-love, might often prescribe to him measures of conduct very different from these, which are agreeable to the strict rules of right and justice.

Thus two men pull the oars of a boat, by common convention, for common interest, without any promise or contract; thus gold and silver are made the measures of exchange; thus speech and words and language are fixt, by human convention and agreement. Whatever is advantageous to two or more persons, if all perform their part; but what loses all advantage, if only one perform, can arise from no other principle. There would otherwise be no motive for any one of them to enter into that scheme of conduct.

The word, *natural*, is commonly taken in so many senses, and is of such loose signification, that it seems to little purpose to dispute, whether justice is natural or not. If self-love, if benevolence be natural to man; if reason and fore-thought be also natural; then may the same epithet be applied to justice, order, fidelity, property, society. Men's inclination, their necessities lead them to combine; their understanding and experience tell them, that this combination is impossible, where each governs himself by no rule, and pays no regard to the possessions of others; and from these passions and reflections conjoined, as soon as we observe like passions and reflections in others, the sentiment of justice, through all ages, has infallibly and certainly had place, to some degree or other, in every individual of human species. In so sagacious an animal, what necessarily arises from the exertion of his intellectual faculties may justly be esteemed natural.

Amongst all civilized nations, it has been the constant endeavour to remove every thing arbitrary and partial from the decision of property, and to fix the sentence of judges by such general views and considerations, as may be equal to every member of the society. For besides, that nothing could be more dangerous than to accustom the bench, even in the smallest instance, to regard private friendship or enmity; it is certain, that men, where they imagine, that there was no other reason for the preference of their adversary, but personal favour, are apt to entertain the strongest jealousy and ill-will against the magistrates and judges. When natural reason, therefore, points out no fixt view of public utility, by which a controversy of property can be decided, positive laws are often framed to supply its place, and direct the procedure of all courts of

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judicature. Where these two fail, as often happens, precedents are called for; and a former decision, though given itself without any sufficient reason, justly becomes a sufficient reason for a new decision. If direct laws and precedents be wanting, imperfect and indirect ones are brought in aid; and the controverted case is ranged under them, by analogical reasonings, and comparisons, and similitudes, and correspondencies, that are often more fanciful than real. In general, it may easily be asserted, that jurisprudence is, in this respect, different from all the sciences; and in many of its nicer questions, there cannot properly be said to be truth or falsehood on either side. If one pleader brings the case under any former law or precedent, by a refined analogy or comparison, the opposite pleader is not at a loss to find an opposite analogy or comparison; and the preference given by the judge, is often founded more on taste and imagination than on any solid argument. Public utility is the general view of all courts of judicature; and this utility too requires a staple rule in all controversies; but where several rules, nearly equal and indifferent, present themselves, 'tis a very slight turn of thought, which fixes the decision in favour of either party.

Our author concludes his ingenious performance with a very entertaining dialogue, wherein he presents us with a picture of *Athenian* and *French* manners, to shew what wide differences, in the sentiments of morals, are to be found betwixt different nations. He endeavours to make it appear, that the principles, upon which men reason, in morals, are always the same; though the conclusions they draw, are often very different. 'As many ages,' says he, 'as have elapsed, since the fall of *Greece* and *Rome*; and such changes as have arrived in religion, language, laws and customs, none of these revolutions have ever produced any considerable innovation in the primary sentiments of morals, more than in those of external beauty. Some minute differences, perhaps, may be observed in both. *Horace* celebrates a low forehead, and *Anacreon* joined eye-brows; but the *Apollo* and the *Venus* of antiquity, are still our models for male and female beauty; in like manner, as the character of *Scipio* continues our standard for the glory of heroes, and that of *Cornelia* for the honour of matrons.

'It appears, that there never was any quality, recommended by any one, as a virtue or moral excellence; but on account of its being *useful*, or *agreeable* to a man *himself*, or to others. For what other reason can there ever be

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for praise or approbation? Or where would be the sense of extolling a *good* character or action, which at the same time, is allowed to be *good for nothing*? All the differences, therefore, in morals, may be reduced to this one general foundation, and may be accounted for by the different views which people take of these circumstances.

ART. II. *Political Discourses.* By David Hume, Esq;
8vo. 39. Printed at Edinburgh; for Kincaid and Donaldson.

FEW writers are better qualified, either to instruct or entertain their readers, than Mr. Hume. On whatever subject he employs his pen, he presents us with something new; nor is this his only merit, his writings (as we observed in the preceding article) receive a farther recommendation from that elegance and spirit which appears in them, and that clearness of reasoning, which distinguishes them from most others. The discourses now before us, are upon curious and interesting subjects; abound with solid reflections; and shew the author's great knowledge of ancient and modern history, and his comprehensive views of things. To such indeed, as have not accustomed themselves to general reasonings on political subjects, several principles laid down in them, will, doubtless, appear too refined and subtle: but, as our author observes, when we reason upon *general* subjects, it may be justly affirmed, that our speculations can scarce ever be too fine, provided they be just.

The subject of his first discourse is Commerce; it is introduced with some general reflections, after which he proceeds as follows. 'The greatness of a state,' says he, 'and the happiness of its subjects, however independent they may be supposed in some respects, are commonly allowed to be inseparable with regard to commerce; and as private men receive greater security, in the possession of their trade and riches, from the power of the public, so the public becomes powerful in proportion to the riches and extensive commerce of private men. This maxim is true in general; though I cannot forbear thinking, that it may possibly admit of some exceptions, and that we often establish it with too little reserve and limitation. There may be some circumstances, where the commerce and riches, and luxury of individuals, instead of adding strength to the public, may serve only to thin its armies,

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and diminish its authority among the neighbouring nations. Man is a variable being, and susceptible of many different opinions, principles, and rules of conduct. What may be true while he adheres to one way of thinking, will be found false, when he has embraced an opposite set of manners and opinions.

‘The bulk of every state may be divided into *husbandmen* and *manufacturers*. The former are employed in the culture of the land. The latter work up the materials furnished by the former, into all the commodities which are necessary or ornamental to human life. As soon as men quit their savage state, where they live chiefly by hunting and fishing, they must fall into these two classes; the arts of agriculture employ *at first* the most numerous part of the society. Time and experience improve so much these arts, that the land may easily maintain a much greater number of men, than those who are immediately employed in its cultivation, or who furnish the more necessary manufactures to such as are so employed.

‘If these superfluous hands be turned towards the finer arts, which are commonly denominated the arts of *luxury*; they add to the happiness of the state: since they afford to many the opportunity of receiving enjoyments, with which they would otherwise have been unacquainted. But may not another scheme be proposed for the employment of these superfluous hands? may not the sovereign lay claim to them, and employ them in fleets and armies, to increase the dominions of the state abroad, and spread its fame over distant nations: ’tis certain, that the fewer desires and wants are found in the proprietors and labourers of land, the fewer hands do they employ; and consequently the superfluities of the land, instead of maintaining tradesmen and manufacturers, may support fleets and armies to a much greater extent, than where a great many arts are required to minister to the luxury of particular persons. Here therefore seems to be a kind of opposition betwixt the greatness of the state, and the happiness of the subjects. A state is never greater, than when all its superfluous hands are employed in the service of the public. The ease and convenience of private persons require, that these hands should be employed in their service. The one can never be satisfied, but at the expence of the other. As the ambition of the sovereign must entrench on the luxury of individuals; so the luxury of individuals must diminish the force, and check the ambition of the sovereign.’

That this reasoning is not chimerical, but founded on history and experience, our author shews from the *Spartan*, *Roman*, and other states, which owed their great power to the want of commerce and luxury; and as it is natural to ask, whether sovereigns may not return to the maxims of ancient policy, and consult their own interest, in this respect, more than the happiness of their subjects; he answers, that to him it appears almost impossible, because ancient policy was violent, and contrary to the more natural and usual course of things. In the subsequent part of this discourse, he proceeds to shew that, though the want of trade and manufactures, among a free and very martial people, may *sometimes* have no other effect, than to render the public more powerful, yet according to the most natural course of things, industry, and arts, and trade increase the power of the sovereign, as well as the happiness of the subjects. Towards the close of it, he endeavours to make it appear, that the poverty of the common people in *France*, *Italy* and *Spain*, is, in some measure, owing to the superior riches of the soil and happiness of the climate. 'In such a fine mold or soil, says he, as that of those more southern regions, agriculture is an easy art, and one man, with a couple of sorry horses, will be able, in a season, to cultivate as much land as will pay a pretty considerable rent to the proprietor. All the art, which the farmer knows, is to leave his ground fallow for a year, as soon as it is exhausted; and the warmth of the sun alone, and temperature of the climate enrich it, and restore its fertility. Such poor peasants, therefore, require only a simple maintenance for their labour. They have no stock nor riches, which claim more; and at the same time, they are for ever dependant on their landlord, who gives no leases, nor fears that his land will be spoiled, by the ill methods of cultivation. In *England*, the land is rich, but coarse, must be cultivated at a great expence, and produces but slender crops, when not carefully managed, and by a method, which gives not the full profit, but in a course of several years. A farmer, therefore, in *England*, must have a considerable stock and a long lease; which beget proportionable profits. The fine vineyards of *Champagne* and *Burgundy*, that oft yield to the landlord above five pounds *per acre*, are cultivated by peasants, who have scarce bread; and the reason is, that such peasants need no stock but their own limbs, and a few instruments of husbandry, which they can buy for twenty shillings. The farmer

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farmers are commonly in some better circumstances in those countries. But the graziers are most at their ease of all those, who cultivate the land. The reason is still the same. Men must have profits proportionable to their expence and hazard. Where so considerable a number of the labouring poor as the peasants and farmers, are in very low circumstances, all the rest must partake of their poverty, whether the government of that nation be monarchical or republican.

‘We may form a similar remark with regard to the general history of mankind. What is the reason why no people living betwixt the tropics could ever yet attain to any art or civility, or reach even any police in their government and any military discipline; while few nations in the temperate climates have been altogether deprived of these advantages? It is probable, that one cause of this phenomenon is the warmth and equality of weather in the torrid zone, that render cloaths and houses less requisite for the inhabitants, and thereby remove, in part, that necessity, which is the great spur to industry and invention. *Curtis acuens mortalia corda*. Not to mention, that the fewer gods or possessions of this kind any people enjoy, the fewer quarrels are likely to arise amongst them, and the less necessity will there be for a settled police or regular authority to protect and defend them from foreign enemies or from each other.’

Our author introduces his discourse on Luxury, which follows that on Commerce, with observing that it is a word of a very uncertain signification, and may be taken in a good as well as in a bad sense; that in general, it means great refinement in the gratification of the senses, and that any degree of it may be innocent or blameable, according to the age or country or condition of the person. ‘The bounds, says he, betwixt the virtue and the vice cannot here be fixed exactly, more than in other moral subjects. To imagine that the gratifying any of the senses, or the indulging any delicacy in meats, drinks, or apparel, is, of itself a vice, can never enter into any head, that is not disordered by the frenzies of a fanatical enthusiasm. I have, indeed, heard of a monk abroad, who, because the windows of his cell opened upon a very noble prospect, made a covenant with his eyes never to turn that way, or receive so sensual a gratification. And such is the crime of drinking *Champagne* or *Burgundy*, preferably to small beer or porter. These indulgencies are only vices, when they are pursued at the expence of some virtue, as liberality or charity: in like manner, as they are follies, when for them a man ruins

his fortune, and reduces himself to want and beggary. Where they entrench upon no virtue, but leave ample subject, whence to provide for friends, family, and every proper object of generosity or compassion, they are entirely innocent, and have in every age been acknowledged such by almost all moralists. To be entirely occupied with the luxury of the table, for instance, without any relish for the pleasures of ambition, study or conversation, is a mark of gross stupidity, and is incompatible with any vigour of temper or genius. To confine one's expence entirely to such a gratification, without regard to friends or family, is an indication of a heart entirely devoid of humanity or benevolence. But if a man reserve time sufficient for, all laudible pursuits, and money sufficient for all generous purposes, he is free from every shadow of blame or reproach,

* Since luxury may be considered either as innocent or blameable, one may be surprized at those preposterous opinions, which have been entertained concerning it; while men of libertine principles bestow praises even on vitious luxury, and represent it as highly advantageous to society; and on the other hand, men of severe morals blame even the most innocent luxury, and represent it as the source of all the corruptions, disorders, and factions incident to civil government.

Our author endeavours in this discourse to correct both these extremes, by proving, *first*, that the ages of refinement and luxury are both the happiest and most virtuous; and, *secondly*, that wherever luxury ceases to be innocent, it also ceases to be beneficial, and when carried a degree too far, is a quality pernicious, tho' perhaps not the most pernicious, to political society. In order to prove his first point, he considers the effects of luxury both in *private* and *public* life; and shews that *industry, knowledge* and *humanity*, are linked together by an indissoluble chain, and are found, from experience as well as reason, to be peculiar to the more polished and luxurious ages.

* What has chiefly induced severe moralists, says he, to declaim against luxury and refinement in pleasure, is the example of ancient *Rome*, which, joining to its poverty and rusticity, virtue and public spirit, rose to such a surprising height of grandeur and liberty; but having learned from its conquered provinces the *Grecian* and *Asiatic* luxury, fell into every kind of corruption; whence arose sedition and civil wars, attended at last with the total loss of liberty. All the *Latin* classics, whom we peruse in our infancy, are full of these sentiments, and universally ascribe the ruin of

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their state to the arts and riches imported from the east. ~~see~~ But it would be easy to prove, that these writers mistake the cause of the disorders in the *Roman* state, and ascribed to luxury and the arts what really proceeded from an ill-modeled government, and the unlimited extent of conquests. Luxury or refinement on pleasure has no natural tendency to beget venality and corruption. The value, which all men put upon any particular pleasure, depends on comparison and experience; nor is a porter less greedy of money, which he spends on bacon and brandy, than a courtier who purchases champagne and ortolans. Riches are valuable at all times, and to all men, because they always purchase pleasures, such as men are accustomed to and desire; nor can any thing restrain or regulate the love of money but a sense of honour and virtue; which if it be not nearly equal, at all times, will naturally abound most in ages of luxury and knowledge.

‘ The liberties of *England*, so far from decaying since the origin of luxury and the arts, have never flourished so much as during that period. And tho’ corruption may seem to encrease of late years, this is chiefly to be ascribed to our established liberty, when our princes have found the impossibility of governing without parliaments, or of terrifying parliaments by the phantom of prerogative. Not to mention, that this corruption or venality prevails infinitely more among the electors than the elected; and therefore cannot justly be ascribed to any refinements in luxury.

‘ If we consider the matter in a proper light, we shall find, that luxury and the arts are rather favourable to liberty, and have a natural tendency to preserve, if not produce a free government. In rude unpolished nations, where the arts are neglected, all the labour is bestowed on vassals or tenants. The latter are necessarily dependent and fitted for slavery and subjection; especially where they possess no riches, and are not valued for their knowledge in agriculture; as must always be the case where the arts are neglected. The former naturally erect themselves into petty tyrants; and must either submit to an absolute master for the sake of peace and order; or if they will preserve their independency, like the *Gothic* barons, they must fall into feuds and contests among themselves, and throw the whole society into such confusion as is perhaps worse than the most despotic government. But where luxury nourishes commerce and industry, the peasants, by a proper cultivation of the land, become rich and independent; while the trades-

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men and merchants acquire a share of the property, and draw authority and consideration to that middling rank of men; who are the best and firmest basis of public liberty. These submit not to slavery, like the poor peasants, from poverty and meanness of spirit; and having no hopes of tyrannizing over others, like the barons, they are not tempted, for the sake of that gratification, to submit to the tyranny of their sovereign. They covet equal laws, which may secure their property, and preserve them from monarchical, as well as aristocratical tyranny.

‘The house of commons is the support of our popular government; and all the world acknowledge, that it owed its chief influence and consideration to the increase of commerce, which threw such a balance of property into the hands of the commons. How inconsistent, then, is it to blame so violently luxury, or a refinement in the arts, and to represent it as the bane of liberty and public spirit.’

In the three last pages of this discourse, our author endeavours to prove his second point, and begins with considering what vicious luxury is. “No gratification, says he, however sensual, can of itself, be esteemed vicious. A gratification is only vicious, when it ingrosses all a man’s expence, and leaves no ability for such acts of duty and generosity as are required by his situation and fortune. Suppose, that he correct the vice, and employ part of his expence in the education of his children, in the support of his friends, and in relieving the poor; would any prejudice result to society? On the contrary, the same consumption would arise; and that labour, which, at present, is employed only in producing a slender gratification to one man, would relieve the necessitous, and bestow satisfaction on hundreds. The same care and toil, which raise a dish of pease at *Christmas*, would give bread to a family during six months. To say, that, without a vicious luxury, the labour would not have been employed at all, is only to say, that there is some other defect in human nature, such as indolence, selfishness, inattention to others, for which luxury, in some measure, provides a remedy; as one poison may be an antidote to another. But virtue, like wholesome food, is better than poisons, however corrected.

‘Suppose the same number of men, that are, at present, in *Britain*, with the same soil and climate; I ask, is it not possible for them to be happier, by the most perfect way of life, that can be imagined, and by the greatest reformation, which omnipotence itself could work in their temper and disposition?’

disposition? To assert, that they cannot, appears evidently ridiculous. As the land is able to maintain more than all its inhabitants, they could never, in such an *Utopian* state, feel any other ills, than those which arise from bodily sickness; and these are not the half of human miseries. All other ills spring from some vice, either in ourselves or others; and even many of our diseases proceed from the same origin. Remove the vices, and the ills follow. You must only take care to remove all the vices. If you remove part only, you may render the matter worse. By banishing *vicious* luxury, without curing sloth and an indifference to others, you only diminish industry in the state, and add nothing to men's charity or their generosity. Let us, therefore, rest contented with asserting, that two opposite vices in a state, may be more advantageous than either of them alone; but let us never pronounce vice, in itself, advantageous. Is it not very inconsistent for an author to assert in one page, that moral distinctions are inventions of politicians for public interest; and in the next page maintain, that vice is advantageous to the public? And indeed, it seems, upon any system of morality, little less than a contradiction in terms, to talk of a vice, that is in general beneficial to society.

I thought this reasoning necessary, in order to give some light to a philosophical question, which has been much disputed in *Britain*. I call it a *philosophical* question, not a *political* one. For whatever may be the consequence of such a miraculous transformation of mankind, as would endow them with every species of virtue, and free them from every vice, this concerns not the magistrate, who aims only at possibilities. He cannot cure every vice, by substituting a virtue in its place. Very often he can cure only one vice by another; and in that case, he ought to prefer what is least pernicious to society. Luxury, when excessive, is the source of many ills; but is in general preferable to sloth and idleness, which would commonly succeed in its place, and are more pernicious both to private persons and to the public. When sloth reigns, a mean uncultivated way of life prevails amongst individuals, without society, without enjoyment. And if the sovereign, in such a situation, demands the service of his subjects, the labour of the state suffices only to furnish the necessaries of life to the labourers, and can afford nothing to those, who are employed in the public service.

The Subject of our Author's third discourse is Money; a subject, on which he has made many curious and uncommon observations. The absolute quantity of money in any state, he tells us, is a matter of great indifference, and that there are only two circumstances of any importance, viz. its gradual increase, and its thorough concoction and circulation through the state; the influence of both which circumstances is in this discourse very particularly explained.

In his fourth discourse our author treats of *interest*; he introduces it with observing that nothing is esteemed a more certain sign of the flourishing condition of any nation than the lowness of interest, but that plenty of money, tho' it be generally assigned as the cause of lowness of interest, is not the true one; money, however plentiful, having no other effect, *if first*, than to raise the price of labour. 'High interest, says he, arises from *three* circumstances: a great demand for borrowing; little riches to supply that demand; and great profits arising from commerce: and these circumstances are a clear proof of the small advance of commerce and industry, not of the scarcity of gold and silver. Low interest, on the other hand, proceeds from the three opposite circumstances: a small demand for borrowing; great riches to supply that demand; and small profits arising from commerce: and these circumstances are all connected together, and proceed from the increase of industry and commerce, not of gold and silver.' These points he endeavours fully and distinctly to prove in the subsequent part of this discourse, and points out the reasons of this popular mistake with regard to the cause of low-interest.

In treating of *the balance of trade*, the subject of our author's fifth discourse, after taking notice of several gross and palpable errors that have prevailed amongst nations ignorant of the nature of commerce, he observes that there still prevails, even amongst nations well acquainted with commerce, a strong jealousy with regard to the balance of trade, and a fear, that all their gold and silver may be leaving them. This seems to him, almost in every case, a very groundless apprehension; but as it can never be refuted by a particular detail of all the exports, which counterbalance the imports, he forms a general argument to prove the impossibility of such an event, as long as the people and industry of a kingdom are preserved.

'Suppose, says he, four parts of all the money in Britain to be annihilated in one night, and the nation reduc'd

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to the same condition, in this particular, as in the reigns of the *Harry's* and *Edwards*; what would be the consequence? Must not the price of all labour and commodities sink in proportion, and every thing be sold as cheap as they were in those ages? What nation could then dispute with us in any foreign market, or pretend to navigate or to sell manufactures at the same price, which to us would afford sufficient profit? In how little time, therefore, must this bring back the money, which we had lost, and raise us to the level of all the neighbouring nations? Where, after we have arrived, we immediately lose the advantage of the cheapness of labour and commodities; and the farther flowing in of money is stop't by our fulness and repletion.

Again; suppose, that all the money in *Britain* were multiplied fourfold in a night, must not the contrary effect follow? Must not all labour and commodities rise to such an exorbitant height, that no neighbouring nations could afford to buy from us; while their commodities, on the other hand, became so cheap in comparison, that, in spite of all the Laws, which cou'd be form'd, they would be run in upon us, and our money would flow out; till we fell to a level with foreigners, and lose that great superiority of riches, which had laid us under such disadvantages?

' Now 'tis evident, that the same causes, which wou'd correct these exorbitant inequalities, were they to happen miraculously, must prevent their happening in the common course of nature, and must for ever, in all neighbouring nations, preserve money nearly proportioned to the art and industry of each nation. All water, wherever it communicates, remains always at a level: Ask naturalists the reason; they tell you, that were it to be raised in any one place, the superior gravity of that part, not being balanc'd must depress it, till it meets a counterpoize; and that the same cause, which redresses the inequality, when it happens, must for ever prevent it, without some violent, external operation.

' Can one imagine, that it had ever been possible, by any laws, or even by any art, or industry, to have preserved all the money in *Spain*, which the Gallions have brought from the *Indies*? Or that all commodities cou'd be sold in *France* for a tenth of the price they would yield on the other side of the *Pyrenees*, without finding their way thither, and draining from that immense treasure? What other

other reason, indeed, is there, why all nations, at present, gain in their trade with *Spain* and *Portugal*; but because it is impossible to heap up money, more than any fluid, beyond its proper level? The sovereigns of these countries have shewn, that they wanted not inclination to keep their gold and silver to themselves, had it been in any degree practicable.

As our Author, throughout this discourse, frequently speaks of the level of money, he desires that it may be carefully remarked, that he always means its proportional level to the commodities, labour, industry, and skill, which is in the several states; and he affirms that where these advantages are double, triple, quadruple, to what they are in the neighbouring states, the money infallibly will also be double, treble, quadruple.

He observes, that there is one expedient, by which it is possible to sink, and another by which we may raise, money beyond its natural level in any kingdom; but that these cases, when examined, will be found to resolve into, and bring authority to, his general theory. 'I scarce know, says he, any method of sinking money below its level; but those institutions of banks, funds, and paper credit, with which we are in this kingdom so much infatuated. These render paper equivalent to money, circulate it thro' the whole state, make it supply the place of gold and silver, raise proportionably the price of labour and commodities, and by that means either banish a great part of those precious metals, or prevent their farther increase. What can be more short-sighted than our reasonings on this head? We fancy, because an individual wou'd be much richer, were his stock of money doubled, that the same good effect would follow were the money of every one increased; not considering, that this would raise as much the price of every commodity, and reduce every man, in time, to the same condition as before. 'Tis only in our public negotiations and transactions with foreigners, that a greater stock of money is advantageous; and as our paper is there absolutely insignificant, we feel, by its means, all the ill effects, arising from a great abundance of money, without reaping any of the advantages.

Suppose there are twelve millions of paper, that circulate in the kingdom as money (for we are not to imagine, that all our enormous funds are employed in that shape) and suppose, that the real cash of the kingdom is eighteen millions:

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millions: Here is a state, which is found by experience able to hold a stock of thirty millions. I say, if it be able to hold it, it must of necessity have acquired it in gold and silver, had we not obstructed the entrance of these metals by this new invention of paper. *Whence would it have acquired that sum?* From all the kingdoms of the world. *But why?* Because, if you remove these twelve millions, money in this state is below its level, compared with our neighbours; and we must immediately draw from all of them, till we be full and saturate, so to speak, and can hold no more. By our wise politics, we are as careful to stuff the nation with this fine commodity of bank bills and chequer notes, as if we were afraid of being over-burthen'd with the precious metals.

'Tis not to be doubted, but the great plenty of bullion in *France*, is, in a great measure, owing to the want of paper credit. The *French* have no banks: Merchants bills do not there circulate as with us: Usury or lending on interest is not directly permitted; so that many have large sums in their coffers: Great quantities of plate are used in private houses; and all the churches are full of it. By this means, provisions and labour still remain much cheaper amongst them than in nations that are not half so rich in gold and silver. The advantage of this situation in point of trade, as well as in great public emergencies, is too evident to be disputed.—What pity *Lycurgus* did not think of paper credit, when he wanted to banish gold and silver from *Sparta*! It would have served his purpose better than the lumps of iron he made use of as money; and would also have prevented more effectually all commerce with strangers, as being of so much less real and intrinsic value.

' But as our darling projects of paper credit are pernicious, being almost the only expedient, by which we can sink money below its level; so in my opinion the only expedient, by which we can raise money above its level, is a practice we would all exclaim against as destructive, viz. the gathering large sums into a public treasure, locking them up, and absolutely preventing their circulation. The fluid not communicating with the neighbouring element, may, by such an artifice, be rais'd to what height we please. To prove this, we need only return to our first supposition, of the annihilating the half or any part of our cash; where we found, that the immediate consequence of such an event would

would be, the attraction of an equal sum from all the neighbouring kingdoms. Nor does there seem to be any necessary bounds set, by the nature of things, to this practice of hoarding. A small city, like *Geneva*, continuing this policy for ages, might engross nine tenths of the money of *Europe*. There seems, indeed, in the nature of man, an invincible obstacle to that immense growth of riches. A weak state, with an enormous treasure, wou'd soon become a prey to some of its poorer but more powerful neighbours. A great state wou'd dissipate its wealth on dangerous and ill-concerted projects; and probably destroy, along with it, what is much more valuable, the industry, morals, and numbers of its people. The fluid, in this case, rais'd to too great height, bursts and destroys the vessel that contains it; and mixing itself with the surrounding element, soon falls to its proper level.

After producing a variety of instances of vast sums amassed by particular persons and states, towards the close of this discourse he proceeds in the following manner. 'From these principles we may learn what judgment we ought to form of those numberless bars, obstructions and imposts, which all nations of *Europe*, and none more than *England*, have put upon trade; from an exorbitant desire of amassing money, which never will heap up beyond its level, while it circulates; or from an ill-grounded apprehension of losing their specie, which never will sink below it. Could any thing scatter our riches, 'twou'd be such impolitic contrivances. But this general ill effect, however, results from them, that they deprive neighbouring nations of that free communication and exchange, which the author of the world has intended, by giving them soils, climates and geniuses, so different from each other.'

The greatest part of our author's sixth discourse, in which he treats of the balance of power, is taken up with shewing, that the idea of it is not entirely owing to modern policy. He produces a variety of instances from antiquity to prove that the antients were not ignorant of it, and tells us that whoever will read *Demosthenes's* oration for the *Megalopolitans*, may see the utmost refinements on the balance of power, that ever entered into the head of a *Persian* or *English* speculatist.

Towards the close of this discourse he makes several observations on our national character and conduct, which we shall present our Readers with in his own words. '*Europe*
has

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has now, says he, for above a century, remained on the defensive against the greatest force, that ever, perhaps, was form'd by the civil or political combination of mankind. And such is the influence of the maxim here treated of, that tho' that ambitious nation, in the five last general wars, have been victorious in four (those concluded by the peace of the *Pyrenees*, *Nimeguen*, *Ryswick*, and *Aix-la-Chapelle*) and unsuccessful only in one, (that concluded by the peace of *Utrecht*) they have not much enlarged their dominions, nor acquired a total ascendant over *Europe*. On the contrary, there remain still some hopes of maintaining the resistance so long, that the natural revolutions of human affairs, together with unforeseen events and accidents, may guard us against universal monarchy, and preserve the world from so great an evil.

'In the three last of these general wars, *Britain* has stood foremost in the glorious struggle; and she still maintains her station, as guardian of the general liberties of *Europe*, and patron of mankind. Beside her advantages of riches and situation, her people are animated with such a national spirit, and are so fully sensible of the inestimable blessings of their government, that we may hope their vigour never will languish in so necessary and so just a cause. On the contrary, if we may judge by the past, their passionate ardour seems rather to require some moderation; and they have oftener err'd from a laudable excess than from a blameable deficiency.

'In the *first* place, we seem to have been more possess'd with the antient *Greek* spirit of jealous emulation, than actuated with the prudent views of modern politics. Our wars with *France* have been begun with justice, and even, perhaps, from necessity; but have always been too far pushed, from obstinacy and passion. The same peace, which was afterwards made at *Ryswick* in 1697, was offered so early as the ninety-two; that concluded at *Utrecht* in 1712 might have been finished on as good conditions at *Gertruytberg* in the eight; and we might have given at *Frankfort* in 1743, the same terms, which we were glad to accept of at *Aix-la-Chapelle* in the forty-eight. Here then we see, that above half our wars with *France*, and all our public debts are owing more to our own imprudent vehemence, than to the ambition of our neighbours.

'In the *second* place, we are so declar'd in our opposition to *French* power, and so alert in defence of our allies, that they

they always reckon upon our force as upon their own; and expecting to carry on war at our expence, refuse all reasonable terms of accommodation. *Habent subiectos, tanquam suos; viles, ut alienos.* All the world knows, that the factious vote of the house of commons, in the beginning of the last parliament, along with the profest humour of the nation, made the queen of *Hungary* inflexible in her terms, and prevented that agreement with *Prussia*, which would immediately have restored the general tranquillity of *Europe*.

"In the *third* place, we are such true combatants, that, when once engaged, we lose all concern for ourselves and our posterity, and consider only how we may best annoy the enemy. To mortgage our revenues at so deep a rate, in wars, where we were only accessaries, was surely the most fatal delusion, that a nation, who had any pretensions to politics and prudence, has ever yet been guilty of. That remedy of funding, if it be a remedy, and not rather a poison, ought, in all reason, to be reserved to the last extremity; and no evil, but the greatest and most urgent, should ever induce us to embrace so dangerous an expedient."

"These excesses, to which we have been carried, are prejudicial; and may, perhaps, in time, become still more prejudicial another way, by begetting, as is usual, the opposite extreme, and rendering us totally careless and supine with regard to the fate of *Europe*. The *Athenians*, from the most bustling, intriguing, warlike people of *Greece*, finding their error in thrusting themselves into every quarrel, abandoned all attention to foreign affairs; and in no contest ever took party on either side, except by their flatteries and complaisance to the victor."

"ENORMOUS monarchies, such as *Europe*, at present, is in danger of falling into, are, probably, destructive to human nature; in their progress, in their continuance, and even in their downfall, which never can be very distant from their establishment. The military genius, which aggrandized the monarchy, soon leaves the court, the capital, and the center of such a government; while the wars are carried on at a great distance, and interest so small a part of the state. The ancient nobility, whose affections attach them to their sovereigns, live all at court, and never will accept of military employments, which would carry them to remote and barbarous frontiers, where they are distant both from their pleasure and their fortune. The arms of the state must, therefore, be trusted to mercenary

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strangers, without zeal, without attachment, without honour; ready on every occasion to turn them against the prince, and join each desperate malecontent, who offers to pay and plunder. This is the necessary progress of human affairs; thus human nature checks itself in its airy elevations: thus ambition blindly labours for the destruction of the conqueror, of his family, and of every thing near and dear to him. The *Bourbons* trusting to the support of their brave, faithful, and affectionate nobility, would push their advantage, without reserve or limitation. These, while fired with glory and emulation, can bear the fatigues and dangers of war; but never would submit to languish in the garrisons of *Hungary* or *Lithuania*, forgot at court, and sacrificed to the intrigues of every minion or mistress, that approaches the prince. The troops are filled with *Cravates* and *Tartars*, *Hussars* and *Cossacks*; intermingled, perhaps, with a few soldiers of fortune from the better provinces: And the melancholy fate of the *Roman* emperors, from the same causes, is renewed, over and over again, 'till the final dissolution of the monarchy."

After a very short discourse on *taxes*, our author proceeds to treat of *public credit*; in entering upon which subject, he observes, that it was the common practice of antiquity, to make provision in time of peace, for the necessities of war, and to hoard up treasures beforehand, as the instruments either of conquest or defence, without trusting to extraordinary imposts, much less to borrowing in times of disorder and confusion: but that on the contrary, the modern expedient is to mortgage the public revenues, and to trust that posterity, during peace, will pay off the incumbrances, contracted during the preceding war. After shewing that the ancient maxims were, in this respect, much more prudent than the modern, he proceeds to examine the consequences of public debts, both in our domestic management, by their influence on commerce and industry, and in our foreign transactions, by their effects on wars and negotiations.

He mentions two circumstances, arising from our national debts, that have a favourable influence on commerce and industry; the first is, that they furnish merchants with a species of money, that is continually multiplying in their hands, and produces sure gain, beside the profits of their commerce; that this must enable them to trade upon less profit; that the small profit of the merchant renders

the commodity cheaper, causes a greater consumption, quickens the labour of the common people, and helps to spread arts and industry through the whole society. The second is, that more men with large stocks and incomes may naturally be supposed to continue in trade, where there are public debts; which is of some advantage to commerce, by diminishing its profits, promoting circulation, and encouraging industry.

But in opposition, says he, to these two favourable circumstances, perhaps, of no very great importance; weigh the many disadvantages, that attend our publick debts, in the whole *interior* œconomy of the state: you will find no comparison betwixt the ill and the good that result from them.

“ *First*, 'tis certain, that national debts cause a mighty confluence of people and riches to the capital, by the great sums, which are levied on the provinces, to pay the interest of those debts; and perhaps too, by the advantages in trade above-mentioned, which they give the merchants in the capital above the rest of the kingdom. The question is, whether, in our case, it be for the publick interest, that so many privileges should be conferred on *London*, which has already arrived at such an enormous size, and seems still encreasing. Some men are apprehensive of the consequences. For my part, I cannot forbear thinking, that though the head is undoubtedly too big for the body, yet that great city is so happily situated, that its excessive bulk causes less inconvenience, than even a smaller capital to a greater kingdom. There is more difference betwixt the prices of all provisions in *Paris* and *Languedoc* than betwixt those in *London* and *Yorkshire*.

Secondly, Publick stocks being a kind of publick credit, have all the disadvantages attending that species of money. They banish gold and silver from the most considerable commerce of the state, reduce them to common circulation, and by that means render all provisions and labour a dearer than otherwise they would be.

Thirdly, The taxes, which are levied to pay the interest of these debts, are a check upon industry, heighten the price of labour, and are an oppression on the poorer sort.

Fourthly, As foreigners possess a share of our national funds, they tender the public, in a manner, tributary to them, and may in time occasion the transport of our people and our industry.

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Fifthly, The greatest part of publick stock being always in the hands of idle people, who live on their revenue, our funds give great encouragement to an useless and inactive life."

After this, he observes, that though the injury, arising to commerce and industry from our public funds, is very considerable; yet it is but trivial, in comparison of the prejudice, that results to the state, considered as a body politic, which must support itself in the society of nations, and have various transactions with other states, in wars and negotiations. "I must confess," says he, "that there is a strange supineness, from long custom, crept into all ranks of men, with regard to public debts; not unlike what divines so vehemently complain of with regard to their religious doctrines. We all own, that the most sanguine imagination cannot hope, either that this, or any future ministry will be possessed of such rigid and steady frugality, as to make any considerable progress in the payment of our debts, or that the situation of foreign affairs will, for any long time, afford them leisure and tranquillity, sufficient for such an undertaking. *What then is to become of us?* Were we ever so good christians, and ever so resigned to providence; this, methinks, were a curious question, even considered as a speculative one, and what it might not be altogether impossible to form some conjectural solution of. The events here will depend little upon the contingencies of battles, negotiations, intrigues, and factions. There seems to be a natural progress of things, which may guide our reasoning. As it would have required but a moderate share of prudence, when we first began this practice of mortgaging, to have foretold, from the nature of men and of ministers, that things would necessarily be carried to the length we see; so now that they have at last happily reached it, it may not be difficult to guess at the consequence. It must, indeed, be one of these two events; either the nation must destroy publick credit, or publick credit will destroy the nation. 'Tis impossible they can both subsist, after the manner they have been hitherto managed, in this, as well as in some other nations.

"There was, indeed, a scheme for the payment of our debts, which was proposed by an excellent citizen, Mr. *Hutchinson*, above thirty years ago, and which was much approved of by some men of sense, but never was likely to take effect. He asserted, that there was a fallacy in imagining

imagining, that the publick owed this debt ; for that really every individual owed a proportional share of it, and paid in his taxes a proportional share of the interest, beside the expence of levying these taxes. Had we not better, then, says he, make a proportional distribution of the debt amongst us, and each of us contribute a sum suitable to his property, and by that means discharge at once all our funds and publick mortgages ? He seems not to have considered, that the laborious poor pay a considerable part of the taxes by their annual consumptions, though they could not advance, at once, a proportional part of the sum required. Not to mention, that property in money and stock in trade, might easily be concealed or disguised ; and that visible property in lands and houses would really at last answer for the whole : an inequality and oppression, which never would be submitted to. But though this project is never likely to take place ; it is not altogether improbable, that when the people become heartily sick of their debts, and are cruelly oppressed by them, some daring projector may arise, with visionary schemes for their discharge. And as public credit will begin, by that time, to be a little frail, the least touch will destroy it, as happened in *France* ; and in this manner it will *dye of the Doctor*.

“ But ’tis more probable, that the breach of national faith will be the necessary effect of wars, defeats, misfortunes, and public calamities, or even perhaps of victories and conquests. I must confess, when I see princes and states fighting and quarrelling, amidst their debts, funds, and public mortgages, it always brings to my mind a match of cudgel-playing fought in a china-shop. How can it be expected, that sovereigns will spare a species of property, which is pernicious to themselves and to the public, when they have so little compassion on lives and properties which are useful to both ? Let the time come (and surely it will come) when the new funds created for the exigencies of the year, are not subscribed to, and raise not the money projected. Suppose, either that the cash of the nation is exhausted, or that our faith, which has been hitherto so ample, begins to fail us. Suppose, that, in this distress, the nation is threatened with an invasion, a rebellion is suspected or broke out at home, a squadron cannot be equipt for want of pay, victuals, or repairs ; or even a foreign subsidy cannot be advanced. What must a prince or minister do in such an emergency ? The right of self-preservation is unalienable in every individual, much more

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in every community. And the folly of our statesmen must then be greater than the folly of those who first contracted debt, or what is more, than that of those who trusted, or continue to trust this security, if these statesmen have the means of safety in their hands, and do not employ it. The funds, created and mortgaged, will, by that time, bring in a large yearly revenue, sufficient for the defence and security of the nation: money is perhaps lying in the exchequer, ready for the discharge of the quarterly interest; necessity calls, fear urges, reason exhorts, compassion alone exclaims: the money will immediately be seized for the current service, under the most solemn protestations, perhaps, of being immediately replaced. But no more is requisite. The whole fabric, already tottering, falls to the ground, and buries thousands in its ruins. And this, I think, may be called the *natural death* of public credit: for to this period it tends as naturally as an animal body to its dissolution and destruction.

‘ These two events, supposed above, are calamitous, but not the most calamitous. Thousands are thereby sacrificed to the safety of millions. But we are not without danger, that the contrary event may take place, and that millions may be sacrificed, for ever, to the temporary safety of thousands. Our popular government, perhaps, will render it difficult or dangerous for a minister to venture on so desperate an expedient, as that of a voluntary bankruptcy. And tho’ the house of lords be altogether composed of the proprietors of lands, and the house of commons chiefly; and consequently neither of them can be supposed to have great property in the funds: yet the connections of the members may be so great with the proprietors, as to tender them more tenacious of public faith, than prudence, policy, or even justice, strictly speaking, requires. And perhaps too, our foreign enemies, or rather enemy (for we have but one to dread) may be so politic as to discover, that our safety lies in despair, and may not, therefore, shew the danger, open and barefaced, till it be inevitable. The balance of power in *Europe*, our grandfathers, our fathers, and we, have all justly esteemed too unequal to be preserved without our attention and assistance. But our children, weary with the struggle, and fetter’d with incumbrances, may sit down secure, and see their neighbours oppress’d and conquer’d; till at last they themselves and their creditors lie both at the mercy of the conqueror. And this may properly enough be denominated the *violent death* of our public credit.

‘ These

‘ These seem to be the events which are not very remote, and which reason foresees as clearly almost as she can do any thing that lies in the womb of time. And tho’ the antients maintained, that, in order to reach the gift of prophecy, a certain divine fury or madness was requisite; one may safely affirm, that, in order to deliver such prophecies as these, no more is necessary, than merely to be in one’s senses, free from the influence of popular madness and delusion.”

In our author’s ninth discourse, he takes notice of three remarkable customs in three celebrated governments, and concludes from them, that all general maxims in politics ought to be established with great reserve, and that irregular and extraordinary appearances are frequently discovered, in the moral as well as in the physical world.

‘ 1. One would think it essential, says he, to every supreme council or assembly, which debates, that entire liberty of speech should be granted to every member, and that all motions or reasonings should be received, which can any way tend to illustrate the point under deliberation. One would conclude, with still greater assurance, that, after a motion was made, which was voted and approved by that assembly, in which the legislature is lodged, the member, who made the motion, must, for ever, be exempted from farther trial and enquiry. But no political maxim can, at first sight, appear more indisputable, than that he must, at least, be secured from all inferior jurisdiction: and that nothing less, than the same supreme legislative assembly, in their subsequent meetings, could render him accountable for those motions and harrangues, which they had before approved of. But these axioms, however irrefragable they may appear, have all failed in the *Albanian* government, from causes and principles too, which appear almost inevitable.

‘ By the *γραφη παρανομων* or indictment of illegality, (tho’ it has not been remarked by antiquaries or commentators) any man was try’d and punished, in a common court of judicature, for any law, which had passed upon his motion, in the assembly of the people, if that law appeared to the court unjust or prejudicial to the people. Thus *Demosthenes*, finding that ship-money was levied irregularly, and that the poor bore the same burden as the rich, in equipping the galleys, corrected this inequality by a very useful law, which proportioned the expence to the revenue and income of each individual. He moved for this law in the assembly;

he proved its advantages; he convinced the people, the only legislature in *Athens*; the law passed; and was carried into execution: and yet he was tried in a criminal court for that law, upon the complaint of the rich, who resented the alteration he had introduced into the finances. He was, indeed, acquitted, upon proving anew the usefulness of his law.—

‘ 2. A wheel within a wheel, such as we observe in the *German* empire, is considered by lord *Shaftsbury*, as an absurdity in politics: but what must we say to two equal wheels, which govern the same political machine, without any mutual check, or controul, or subordination; and yet preserve the greatest harmony and concord? To establish two distinct legislatures; each of which possesses full and absolute authority within itself, and stands in no need of the other’s assistance, in order to give validity to its acts; this may appear, before hand, altogether impracticable, as long as men are actuated by the passions of ambition, emulation, and avarice, which have been hitherto their chief governing principles. And should I assert, that the state I have in my eye was divided by two distinct factions, each of which predominated in a distinct legislature, and yet produced no clashing of these independent powers; the supposition may appear almost incredible. And if, to augment the paradox, I should affirm, that this disjointed, irregular government was the most active, triumphant, and illustrious commonwealth, that every yet appeared on the stage of the world; I should certainly be told that such a political chimaera was as absurd as any vision of the poets. But there is no need for searching long, in order to prove the reality of the foregoing suppositions: for this was actually the case with the *Roman* republic.

‘ The legislative power was there lodged both in the *Comitia centuriata* and *Comitia tributa*. In the former, it is well known, the people voted according to their *census*; so that when the first class was unanimous, (as commonly happened) tho’ it contained not, perhaps, the hundredth part of the commonwealth, it determined the whole; and with the authority of the senate, established a law. In the latter, every vote was alike; and as the authority of the senate was not there requisite, the lower people entirely prevailed, and gave law to the whole state. In all party divisions, at first betwixt the *Patricians* and *Plebeians*, afterwards betwixt the nobles and the people, the interest of the aristocracy was predominant in the first legislature; that of
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the democracy in the second : the one could always destroy what the other had established : nay, the one, by a sudden and unforeseen motion, might take the start of the other ; and totally annihilate its rival, by a vote, which from the nature of the constitution, had the full authority of a Law. But no such contest or struggle is observed in the history of *Rome* : no instance of a quarrel betwixt these two legislatures ; tho' many betwixt the parties that governed in each. Whence arose this concord, which may seem so extraordinary ?

The legislature established at *Rome*, by the authority of *Servius Tullius*, was the *Comitia centuriata*, which, after the expulsion of the kings, rendered the government, for some time, altogether aristocratical. But the people, having numbers and force on their side, and being elated with frequent conquests and victories in their foreign wars, always prevailed when pushed to extremities, and first extorted from the senate the magistracy of the tribunes, and then the legislative power of the *Comitia Tributa*. It then behoved the nobles to be more careful than ever not to provoke the people. For beside the force, which the latter were always possess'd of, they had now got possession of legal authority, and could instantly break in pieces any order or institution, which directly oppos'd them. By intrigue, by influence, by money, by combination, and by the respect paid their character, the nobles might often prevail, and direct the whole machine of government ; but had they openly set their *comitia centuriata* in opposition to the *tributa*, they had soon lost the advantage of that institution, along with their consuls, prætors, ædiles, and all the magistrates elected by it. But the *comitia tributa*, not having the same reason for respecting the *centuriata*, frequently repealed laws favourable to the aristocracy : they limited the authority of the nobles ; protect'd the people from oppression ; and controuled the actions of the senate and magistracy. The *centuriata* found it convenient always to submit ; and tho' equal in authority, yet being inferior in power, durst never directly give any shock to the other legislature, either by repealing its laws, or establishing laws, which, it foresaw would soon be repealed by it.

“ 3. The third custom we propos'd to observe regards *England* ; and tho' it be not so important as those, which we have pointed out in *Athens* and *Rome*, it is no less singular and remarkable. 'Tis a maxim in politics, which we readily admit as undisputed and universal, that a power, however

however great, when granted by law to an eminent magistrate, is not so dangerous to liberty, as an authority, however inconsiderable, which he acquires from violence and usurpation. For besides that the law always limits every power, which it bestows; the very receiving it as a concession establishes the authority whence it is derived, and preserves the harmony of the constitution. By the same right that one prerogative is assumed without law, another may also be claimed, and another, with still greater facility: while the first usurpations both serve as precedents to the following, and give force to maintain them. Hence the heroism of *Hampden*, who sustained the whole violence of royal prosecution rather than pay a tax of twenty shillings, not imposed by parliament; hence the care of all *English* patriots to guard against the first encroachments of the crown: and hence alone the existence, at this day, of *English* liberty.

“ There is, however, one occasion, wherein the parliament has departed from this maxim; and that is, in the *pressing of seamen*. The exercise of an illegal power is here tacitly permitted in the crown; and tho’ it has frequently been deliberated on, how that power might be rendered legal, and under what restrictions it might be granted to the sovereign, no safe expedient could ever be proposed for that purpose, and the danger to liberty always appeared greater from law than from usurpation. While this power is exercised to no other end than to man the navy, men willingly submit to it, from a sense of its use and necessity; and the sailors, who are alone affected by it, find no body to support them, in claiming the rights and privileges, which the law grants, without distinction, to all *English* subjects. But were this power, on any occasion, made an instrument of faction or ministerial tyranny, the opposite faction, and indeed all lovers of their country, would immediately take the alarm, and support the injured party: the liberty of *Englishmen* would be asserted: juries would be implacable; and the tools of tyranny, acting both against law and equity, would meet with the severest vengeance. On the other hand, were the parliament to grant such an authority, they would probably fall into one of these two inconveniences: they would either bestow it under so many restrictions as would make it lose its effects, by cramping the authority of the crown; or they would render it so large and comprehensive, as might give occasion to great abuses, for which we could, in that case, have no remedy. The
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very illegality of the power, at present, prevents its abuses, by affording so easy a remedy against them.

‘ I pretend not, by this reasoning, to exclude all possibility of contriving a register for seamen, which might mann the navy, without being dangerous to liberty. I only observe, that no satisfactory scheme of that nature has yet been proposed. Rather than adopt any project hitherto invented, we continue a practice seemingly the most absurd and unaccountable. Authority, in times of full internal peace and concord, is armed against law; a continued and open usurpation in the crown is permitted, amidst the greatest jealousy and watchfulness in the people; nay proceeding from those very principles: liberty, in a country of the highest liberty, is left entirely to its own defence, without any countenance or protection: the wild state of nature is renewed, in one of the most civilized societies of mankind: and great violences and disorders, amongst the people, the most humane and the best natured, are committed with impunity; while the one party pleads obedience to the supreme magistrate, the other the permission of fundamental laws.”

Our author, in his tenth discourse, which is the longest of all, as well as the most curious, treats of the populousness of ancient nations; but we must refer the account of this and the following ones to some future article.

ART. III. *A Continuation of the Experiments on Substances resisting putrefaction; by John Pringle, M. D. F. R. S. From the Philosophical Transactions, No. 496. Published last Month.*

THE very ingenious Dr. Pringle having in his former paper, (see Review for October last) mention'd the comparative force of certain salts, and other substances resisting putrefaction, he now proceeds to a more particular account of those experiments, with some others, since made on that subject.

1. Three pieces of the lean of fresh beef, each weighing two drachms, were put separately into wide-mouth'd phials. Two ounces of cistern-water were added to each; in one were dissolved 30 grains of sea-salt; in another 60; but the third contained nothing but flesh and water. These bottles were little more than half-full; and, being corked, were placed in a lamp-furnace, regulated by a thermometer, and kept about the degree of human heat.

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About ten or twelve hours after, the contents of the phial without salt had a faint smell; and in three or four hours more were putrid *. In an hour or two longer the flesh with the least salt was tainted; but that which had most, remained sweet above 30 hours after infusion. This experiment was often repeated with the same result, making allowance for variations of the degree of heat.

The use of this experiment was for making standards, whereby to judge of the septic or antiseptic strength of bodies. Thus, if water with any ingredient preserved flesh better than without it, or better than with the additions of the salt, that ingredient might be said to resist putrefaction more than water alone, or with 30 or 60 grains of sea-salt. But if, on the other hand, water, with any addition, promoted corruption more than when pure, the substance added was to be reckoned a septic, or hastener of putrefaction.

The following experiments, were therefore all made in the same degree of heat with the quantity of flesh, water, and air, as above specified; together with such septic or antiseptic substances, as shall be afterwards mention'd, and were all compared with the standards. * But whereas the least quantity of salt preserved flesh little longer than plain water, I shall always compare the several antiseptic bodies with the greatest quantity of salt; so that whenever any substance is said to oppose putrefaction more than the standard, I mean, more than 60 grains of sea-salt.

2. I began with examining other salts, and compared them in the same quantity with the standard; which being of all the weakest, I shall suppose it equal to unity, and express the proportional strength of the rest in higher numbers in the following table.

A Table of the comparative Powers of Salts in resisting Putrefaction.

Sea-Sal	-	-	-	-	1
Sal Gemmæ	-	-	-	-	1+
Tartar vitriolated	-	-	-	-	2
Spiritus Mindereri	-	-	-	-	2
Tartarus Solubilis	-	-	-	-	2

* It is to be observed, that these pieces were all entire; but when they are beat to the consistence of a pap, with the same quantity of water, the putrefaction then begins in less than half the time mentioned here.

Sal

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<i>Sal diureticus</i>	-	-	-	-	2+
Crude <i>Sal Ammoniac</i>	-	-	-	-	3
Saline Mixture	-	-	-	-	3
Nitre	-	-	-	-	4+
Salt of Hartshorn	-	-	-	-	4+
Salt of Wormwood	-	-	-	-	4+
Borax	-	-	-	-	12+
Salt of Amber	-	-	-	-	20+
Alum	-	-	-	-	30+

In this table I have mark'd the proportions by integral numbers; it being hard, and perhaps unnecessary, to bring this matter to more exactness; only to some I have added the sign +, to shew, that those salts are stronger than the number in the table by some Fraction; unless in the three last, where the same sign imports that the salt may be stronger by some Units*. The tartar vitriolated is rated at 2; tho' more than 30 grains of it was taken to equal the standard: But perceiving all of it was not dissolved, an allowance was made accordingly. On the other hand, as part of the Hart's-horn flies off, its real force must be greater than what appears by the table. The salt of amber is likewise volatile; and as three grains of it were found more preservative than 60 grains of sea-salt; it may therefore be much more than 20 times stronger. This is indeed an acid salt; but as the acid part of it is inconsiderable, this high antiseptic power must be owing to some other principle. The *Spiritus Mindereri* was made of common vinegar and salt of hartshorn; the saline mixture of salt of wormwood saturated with lemon-juice. The alkaline part in either of these mixtures with water only would have resisted with a power of 4+; so that the acid added render'd these salts less antiseptic; viz. the *Spiritus Mindereri* by a half, and the saline mixture by a third part: which was a circumstance very unexpected.

3. Next I proceeded to try resins and gums, and began

* Five grains of Borax was the smallest quantity compared with sea-salt; but holding out so much longer, I suspect three grains would have been sufficient; in which case the force of this salt was to be estimated at 20: A singular instance of the strength of a salt not acid. One grain of Alum was weaker than 60 grains of sea-salt; but two grains were stronger. The power therefore of alum lies between 30 and 60: but, as I could judge by the experiment, nearer the first number.

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with myrrh. As part of this substance dissolves in water, eight grains were made into an emulsion; but most of it subsiding, I could not reckon on a solution of more than one or two grains; which nevertheless preserving the flesh longer than the standard, we may account the soluble part of myrrh perhaps about 30 times stronger than sea-salt.

Aloes, *Asa fetida*, and the *Terra Japonica*, dissolved in the same manner as myrrh, like it subsided, and with the same antiseptic force. But gum ammoniac and *Sagapenum* shewed little of this virtue. Whether it was that they opposed putrefaction less, or that all the antiseptic principle fell with the grosser parts to the bottom. Three grains of opium dissolved in water did not subside, and resisted putrefaction better than the salt. But I observed that more air than usual was generated, and the flesh became tenderer than with any of the stronger antiseptics.

Of all the resinous substances camphire resisted most: two grains dissolved in one drop of spirit of wine, five grains of sugar, and two ounces of water exceeded the standard: tho', during the infusion, most of the camphire flew off, swam a-top, or stuck to the phial. Suppose only the half lost, the remainder is at least 60 times stronger than salt; but if, as I imagine, the water suspended not above a tenth part, then camphire will be 300 times more antiseptic than sea-salt. That nothing might be ascribed to the minute portion of the spirit, used in this experiment, I made another solution of camphire in a drop or two of oil, and found this mixture less perfect, but still beyond the standard.

4. I made strong infusions of camomile flowers, and of *Virginian* snake-root; and finding them both greatly beyond the standard, I gradually lessened the quantity of these materials, till I found five grains of either impart a virtue to water superior to 60 grains of salt. Now as we cannot suppose these weak infusions contained half a grain of the embalming part of these vegetables, it follows, that this must be at least 120 times more antiseptic than common salt.

I also made a strong decoction of the Bark, and infused a piece of flesh in two ounces of it strained; which flesh never corrupted, tho' it remained two or three days in the furnace, after the standard was putrid. In this time the decoction became gradually limpid, whilst the grosser parts subsided: By which it appears, that a most minute portion
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of the bark intimately mixed with water (perhaps less than of the snake-root, or camomile flowers) is possessed of a very extraordinary antiseptic force.

Besides these, pepper, ginger, saffron, contrayerva-root, and galls, in the quantity of 5 grains each, as also 10 grains of dried sage, of Rhubarb, and the root of wild Valerian *, separately infused, exceeded 60 grains of salt. Mint, angelica, ground-ivy, Senna, green tea, red roses, common wormwood, mustard, and horse-radish, were likewise infused, but in larger quantities, and proved more antiseptic than the standard. And as none of these can be supposed to yield in the water above a grain or two of the embalming principle, we may look upon them all as very powerful resistors of putrefaction. Farther, I made a trial with a decoction of white poppy-heads, and another with the expressed juice of lettuce, and found them both above the standard.

By these specimens we may now see how extensive antiseptics are; since, besides salts, fermented spirits, spices and acids, commonly known to have this property, many resins, astringents, and refrigerants, are of the number; and even those plants called anti-acids, and supposed hasteners of putrefaction; of which class horse-radish is particularly antiseptic. And indeed after these trials, I expected to find all dissolvable substances endowed with some degree of this quality; till, upon further experiments, I perceived some made no resistance, and others promoted corruption. But before I enter upon that part of my subject, it will be proper to relate some other experiments more nearly connected with the preceding.

5. Having seen how much more antiseptic these infusions were than sea-salt, I then tried whether plants would part with this virtue without infusion. For this purpose, having three small and thin slices of the lean of beef, I rubbed one with the powder of the bark, another with snake-root, and a third with camomile flowers. It was in the heat of summer, yet, after keeping these pieces for several days, I found the flesh with the bark but little tainted, and the other two quite sweet. The substance of all the three, was

* Tho' the experiment was only made with ten grains of the powder of this root, yet, considering how long that quantity resisted putrefaction, we may reckon the Valerian among the strongest antiseptics.

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firm; particularly that with the camomile, which was so hard and dry, that it seemed incorruptible. Why the bark had not altogether the same effect, was probably owing to its close texture.

6. I have also made some attempts towards the sweetening of corrupted flesh, by means of mild substances; because distill'd spirits, or strong acids, the only things known to answer this intention, were of two acrid and irritating a nature to be thoroughly useful, when this correction was most wanted. As for salts, besides their acrimony, it is well known, that meat once tainted will not take salt.

A piece of flesh weighing two drachms, which in a former experiment had become putrid, and was therefore very tender, spongy, and specifically lighter than water, was thrown into a few ounces of the infusion of camomile flowers, after expressing the air, to make it sink in the fluid: The infusion was renewed twice or thrice in as many days; when, perceiving the *Fætor* gone, I put the flesh into a clean bottle, with a fresh infusion; and this I kept all the summer, and have it still by me, quite sweet, and of a firm texture*. In like manner I have been able to sweeten several small pieces of putrid flesh, by repeated affusions of a strong decoction of the bark; and I constantly observed, that not only the corrupted smell was removed, but a firmness restored to the fibres.

Now, since the bark parted with so much of its virtue in water, it was natural to think it would still yield more in the body, when open'd by the *Saliva* and bile; and therefore it was by this antiseptic virtue it chiefly operated. From this principle we might account for its success in gangrenes, and in the low state of malignant fevers, when the humours are so evidently putrid. And for intermittents, in which the bark is most specific, were we to judge of their nature, from circumstances attending them in climates and seasons most liable to the distemper, we should assign putrefaction as a principal cause. They are the great endemic of all marshy countries, and rage most after hot summers, with a close and moist state of air. They begin at the end of summer, and continue thro' autumn; being at the worst, when the atmosphere is most loaded with

* This piece has been kept a twelvemonth in the same liquor, and is still firm and uncorrupted.

the *Effluvia* of stagnating water, render'd more putrid by vegetables and animal substances that rot in it. At such times all meats are quickly tainted; and dysenteries, with other putrid distempers, coincide with these fevers. The heats dispose the humours to acrimony; the putrid *Effluvia* are a ferment; and the fogs and dews, so common to those climates, stop perspiration, and bring on a fever. The more these causes prevail, the easier it is to trace this putrefaction of humours. The *Nausea*, Thirst, bitter Taste of the mouth, and frequent evacuations of putrid bile, are common symptoms and arguments for what is advanced. We shall add, that in moist countries, in bad seasons, the intermittents not only begin with symptoms of a putrid fever, but, if unduly managed, easily change into a putrid and malignant form, with livid spots and blotches, and mortification of the bowels. But, as a thorough discussion of this question might carry us too far from our present subject, and be unreasonable here, I shall refer it to its proper place, and only remark, that whatever medicines (besides evacuations and the bark) have been found useful in the cure of intermittents, they are, so far as I know, all highly antiseptic; such are, myrrh, camphire, camomile flowers, wormwood, tincture of roses, alum with nutmegs vitriolic or strong vegetable acids with aromatics.

Thus far, says Dr. *Pringle*, I have only related my experiments upon flesh, or the fibrous parts of animals; I should next proceed to shew, what effects antiseptics have upon the humours; for, though from analogy we may conclude, that whatever retards the corruption of the solids, or recovers them after they are tainted, will act similarly upon the fluids; yet, as this does not certainly follow, I judged it necessary to make new trials;" which, with some experiments on the promoters of putrefaction, the reverse of the former, will be given in our next, from the same number of the transactions.

ART. IV. *The Nature of the nervous Fluid, or animal Spirits demonstrated, with an introductory Preface.* By Malcolm Fleming; M. D. 8vo. 1s. Millar.

THE ingenious author of this dissertation is hardy enough to affirm his demonstration of the nature of that most exquisite animal fluid, whose very existence has been denied by some; while the precise *Analysis* of composition

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fiction of it has been modestly declined by many celebrated physicians, who have nevertheless asserted the action of the nerves to result immediately from the energy of a contained fluid; and not from any chord-like elastic vibration. Now tho' our author takes the existence of this nervous fluid, and, as we imagine, very justly, for granted, we shall beg leave to contract the excellent arguments of Dr. Haller for the secretion of this fluid in the brain, from Dr. Fleming's own quotation of him, for the satisfaction of any of our medical readers, who might not have fully determined for themselves on this curious hypothetical subject.

First then he observes, "that the external or cortical part of the brain, which is manifestly very vascular, is continued to, and coheres with, the internal medullary part: and as a great quantity of blood is incontestably carried to the brain, by the carotid and vertebral arteries, if the fibres of the *Medulla*, which are inextricably connected with the vascular texture of the cortical part, were not hollow, but solid, they must repel the blood by their solidity, and so render its derivation there at least useless. But as the medullary and cortical parts increase alike, their equal growth manifestly points to one common cause of it, to wit, the superior force of the heart extending the blood-vessels; from whence the medullary, as well as cortical part of the brain, must be concluded to be vascular."

"The *Phænomena* of wounded nerves, he observes, are inconsistent with their elasticity. A nerve cut asunder does not retract its divided extremities towards the solid parts to which it adheres, but becomes rather longer, extruding its *Medulla* into a round tubercle. And if it shook on appulse, like an elastic chord, it should be composed of hard fibres, having their extremities fixed to some firm bodies and bent, since strings otherwise constituted and disposed are inelastic and insonorous. But it is evident that all nerves are medullary and soft at their origin, as well as void of tension; some being soft in every part, as the olfactory nerve, and the soft portion of the auditory nerve, where the greatest vibration might be expected, as it is the instrument of hearing. And tho' they are hard in some places, he affirms they grow soft in the *Viscera*, the muscles, and the sensories, before they exert their functions: besides which it is impossible, that some nerves, in certain situations, can tremble, as those of the heart, which are fastened to the great vessels and the *Pericardium*. Furthermore, the influence of an irritated nerve is never propagated upwards,

which is contrary to the nature of an elastic chord, that communicates its tremors equally to both ends from the point of percussion. This is, in some measure, illustrated from the known experiment on the phrenic nerve, which, being rubbed downwards, below the place of compression, renews the motions of the diaphragm, but rubbed upwards entirely stops it; whence it seems evident, the progress of the nervous fluid is urged by one motion, and intercepted by the other." From these and some other arguments he very rationally concludes "it almost absolutely certain, that the nervous fibres are hollow, and that they exercise their functions, not by their spring, but by the motion of their proper fluids. Nor is the extreme smallness of these canals; which no microscope can reach, an objection of any weight, with him, against the experiments above mentioned; nor the absence of tumour in a nerve upon being tied, which, he affirms, is not altogether true, nor other arguments of the like nature, which, he thinks, only prove the imperfection of our senses, but avail nothing against the actual presence of nervous spirits."

To these solid arguments; from this great physician, Dr. *Fleming* ingeniously adds, 'that if the *Hypothesis* of the vibration of the nerves might be commodiously applied to explain sensation, it could nowise account for muscular motion, or *action*, for what, saith he, hath trembling to do with traction or pulling?'

Dr. *Fleming's* assumption then, 'that the nerves are hollow canals, the smallest in the body, which contain and transmit a peculiar fluid, being rendered so entirely probable, he proceeds to his first *Lemma*, viz. 'that the animal *solids* consist of phlegm or water, of oyl, of a peculiar essential salt, and of earth, to which their stability or firmness is owing.' He employs two or three pages to prove to his readers, in general, the certainty of those principles, which his medical and chemical ones will immediately allow him. And if he had added here, that the blood, that animal *fluid*, from which all the others are secreted, was constituted of the same principles, tho' differently proportioned, as the *Lemma* would have been equally admissible, perhaps it would have been more comprehensive, and not have had a less direct and immediate tendency to infer the principles of the nervous fluid secreted from it. It might also have prevented an unphysical reader's misapprehending a passage in the 16th page of this performance, where Dr. *Fleming* desires to observe,

serve, that as the nerves are *solid* parts, that is, *not fluid*, they must be acknowledged to contain the same principles with the other solid parts of the animal structure.—From whence, as the solids and fluids may seem mentioned here in some contradistinction to each other, some readers might suppose they consisted of different principles; which the doctor did not intend, having evinced the very reverse in the progress of his work. In p. 24, 25. he says, ‘the nerves are nourished principally by the nervous fluid; but that fluid cannot give to the nerves what it contains not itself.’ And p. 38 he asks, ‘what can the most subtile fluid in the animal body consist of, but the same principles which constitute the blood, out of which it is made?’ And that this similarity, or even identity, of the principles of the animal solids and fluids is not mere assertion, we know from chemical *Analysis*; and particularly from a late accurate one of animal flesh, and of the human blood and urine, made by the worthy and indefatigable Dr. *Langrish*, in his valuable treatise of the * modern theory and practice of physic, where it appears, that the principles which the tendons and muscles of an ox, and the blood and urine of a healthy man were resolvable into, were the same, tho’ in different proportions; with this only exception, that the solids afforded no fixt salt, as the fluids, and particularly the urine, did. Neither is it probable, that if sound human flesh were easily procurable for an *Analysis*, the principles would have been different; tho’ possibly their proportions might vary a little; and perhaps the human flesh might have afforded some fixt salt, which the quadrupeds did not, the fixt salt from the fluids exhibiting the usual *Phænomena* of sea-salt.

The doctor’s second *Lemma* supposes, ‘that the nutrition of the smallest vessels in the animal body is supplied, at least in a considerable measure, if not principally, by the fluids or juices, which pervade their cavities.’ This appears so rational in itself, and so obvious to every person, who is furnished with a tolerable idea of the animal oeconomy, that we shall mention but two of the author’s many arguments in support of it: the first is ‘its analogy with the general manner of nutrition in the other animal vessels, as acknowledged by the best modern authors on that subject, who allow a plastic or nutritive quality in the fluids, which repairs the abrasions their friction has occasioned: the second is ‘its not being agreeable to the simple procedure of

* Compare p. 53, 54. with 80, 81 and 92.

nature, to bring the greatest part of the nutrition from without, when the whole or greatest part of the *Dispendium* is made within.

The Doctor probably observes this, in opposition to the sentiments of some, who supposed the nerves might be principally nourished by a vaporous moisture, surrounding their membranes, and pervading their substance: as he supposes such moisture, if admitted, to be more applicable to the repair of their involving membranes, than to that of any abrasions in their containing cavities. In this he agrees with Mr. *Monro*, whom the Doctor, with great pleasure, apprehends to have adopted this system of the nervous fluid; which he published above ten years past, though less explicitly than in his present pamphlet, in a *Latin* poem, entitled *Neuropathia*, a copy of which he then transmitted to that ingenious professor. And indeed it must be acknowledged, there is an essential agreement, or even sameness, in their sentiments of the nervous fluid; which is abundantly evinced by Dr. *Fleming's* final proposition, that,

‘The nervous fluid, or animal spirits, consists of phlegm or water, oil, animal salt and earth, all highly attenuated and subtilized, and intimately mixed and incorporated together.’—This, in short, infers no more; than that the nervous fluid, or animal spirits, consists of the same principles with the circulating fluids from which it was derived, and with the nervous fibrils, it is intended to nourish and repair, which it is highly reasonable to infer. And indeed in the *Scholium*, immediately subsequent to this proposition, the Doctor supposes it must appear strange, that an enquiry so seemingly abstruse, should terminate in so great simplicity: but this, he observes, to be the case with many important truths.

It is undoubtedly impossible to subject this nervous fluid, or animal spirits (if they be really the same) to such a chemical analysis, as the tangible animal fluids may; nor have we ever heard of any such analysis even of the nerves. Mr. *Monro* affirms, that the whole *Congeries* of them in the human body would not form a rope of an inch diameter, the length of which, however, he does not mention. But as the nerves, as well as the flesh and tendons of quadrupeds, may be subjected to this *Examen*, it might not be incurious to observe their different proportions of the common constituent principles; from whence possibly some rational conjecture might be formed of the more par-

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ticular *Crafs* of the fluid contained in, and nutritive of them.

Hitherto our author seems, with sufficient force and perspicuity, to have deduced the principles of a fluid secreted in the brain, which permeates the cavities of the nerves, and repairs their solids. But whether this fluid, consisting solely of those principles, doth really constitute those animal spirits, that are indispensably requisite to voluntary and involuntary motion; to communicate the impressions of sensation to the mind; and which, in this state, appear even necessary to a perceptible exertion of the faculties of the soul, is not so clearly determinable from the scope of this pamphlet. It must be confess'd, however, that the author being well aware of those objections, becomes more diffident here, than in his title page, and very modestly says, p. 27. "I pretend not to prove, that there is nothing else in the nervous fluid, besides the principles I have enumerated: But these principles, I affirm, it must consist of, if the nerves are canals, and contain a fluid. There may be in animal fluids in general, and that of the nerves in particular, some subtle *Æther*, fire or spirit, or whatever other name it may be called by, diffused through the atmosphere, and perhaps over our whole system, acting by laws unknown to us, and in a particular manner in organized bodies: I say, there may be such a spirit necessary to cause muscular motion, in co-operation with the proper fluid of the nerves, which is the product of the animal fabric and oeconomy; and yet all my reasonings stand good. Be that as it will, certain it is, that the nervous fluid I have described, if there is really a nervous fluid, is, at least, a *Conditio sine qua non* of sensation and muscular motion."

The promised demonstration then of the animal spirits terminates either in this, that the nervous fluid, consisting of the common principles of the human mass, are the animal spirits themselves; or else, the indispensable vehicle of them, which last indeed seems the more probable: for it may be fairly suggested from what our author has supposed in the last cited paragraph, that he himself conceived something still more subtle than those material principles, in their utmost attenuation, some *Quintam quid*, whose essence may be still very recondite, and whose operation is at once amazingly bland and active, involved in the nervous fluid he has demonstrated, as the exquisite and immediate agent between mind and matter. If such there be,

be, it must probably remain the object of our contemplation only, and can never admit of a palpable, nor perhaps of an experimental demonstration. It may be asked also, how far the nervous water, oil, salt and earth, are capable of being subtilized, and yet of continuing so essentially such, as to deserve those appellations, by proving reducible to their own appearance and substance? We are sensible, the great lord *Bacon* suggests a commutation of the very elements; and particularly of water into air, which he says would be one of the *Magnalia Naturæ*. It is no injury, however, to the memory of that illustrious philosopher to assert, that physics have admitted of some improvements since his time. But a pursuit of these subtilties might too easily lead us into a fruitless consideration of the amazing exility of matter, and the endless varieties of its formation: for such indeed is the natural curiosity of the human mind, and such the limitation of its powers, in this state, that it is no wonder if our researches are many, and our real acquisitions, comparatively, few.

Here then, consistently with the scope and purpose of the *Review*, we might take leave of Dr. *Flaming's* performance; but there is something so distinct and entertaining in his reflexions on the seemingly instantaneous exertion of voluntary motion, that we chuse to conclude this article with a summary abstract of them; which are not the less his own, for their being very obvious, or for their having probably occurred to many other discerning physiologists.

* Time is infinitely divisible, as well as matter or extension. A musket bullet describes a certain line in a second, suppose one of a hundred yards, on a very moderate allowance, which containing 3600 inches, it describes an inch, taking its velocity at a *Medium*, in the 3600th part of a second; the 10th of an inch in the 10th of that time, and so on. Now every minutest part of this line of 100 yards must be got over, before the bullet can arrive at the next. Hence we see that the divisibility of time keeps pace with that of a line, which mathematicians have demonstrated to be infinite, and which this single example is sufficient to convince us of.

* Motion is alternately measured by time; for length and shortness of time, and slowness and celerity of motion, are only relative and comparative terms. In like manner no part of matter or extension is absolutely, but relatively, great or small. We can imagine no smaller part of time than

than our perception of the progression of motion will permit. The more distinctly we perceive the progress of the body moved in the line described, the slower its motion appears; the nearer we are losing that perception, the motion appears the swifter; and when actually lost the translation of the body seems not progressive, but instantaneous.' This the Doctor illustrates by a familiar example from the progress of sound, which is certainly known not to be instantaneous, and yet seems such in a person's speaking at a distance in a large room; the reason of which is, that sound moving above 50 feet in the 20th part of a minute, that division of time is too small for our senses to distinguish, or imagination to represent. And, from the same reason, if the interval between the exertion of our will, and the execution of it, by the influx of the animal spirits into the muscles of voluntary motion, be so short as not to be measurable by our senses and imagination, the effect of our will shall appear to be instantaneous, though it is really otherwise.'

ART. IV. *A Review of the fiery Eruption, which defeated the Emperor Julian's Attempt to rebuild the Temple of Jerusalem: In which Mr. Warburton's Arguments are considered.* 8vo. Pr. 2s. Copper.

Controversies, as they are generally conducted, seldom afford much entertainment or instruction to candid and considerate readers. The contending parties appear too often more solicitous for victory than truth, and disgust the moderate and sensible part of their readers by leaving the point in dispute, (the only thing wherein the public is concerned) and running into personal reflections and abuse. The author of the performance now before us is not altogether free from this general charge against controversial writers; though some may be inclined to think, that if a little abusive smartness is on any occasion to be excused, it ought to be in attacking Mr. Warburton, who has shewn so much of it in his writings.

Our author treats Mr. Warburton's *Julian* as an idle tale, a prettily fancied fable, an airy castle upon which, to use his own expression, 'he plays all kinds of battery, and tries both reason and ridicule to drive the *Projector* out of it, and oblige him to give it up as indefensible.' In his introduction, he handles Mr. W. with some severity for the manner in which he has treated the *Fathers*, and charges

charges him with being an enemy to them, under the guise of friendship: he takes care to inform us in the close of it, that he hopes the public will some time or other see the cause of these antient worthies better defended, by a sincere well-wisher to christianity in general, as well as to the church of *England* in particular. After this, he shews the method wherein Mr. *W.* has executed his plan, in order to enable his readers to see their way more clearly, and go through the whole with more satisfaction. He likewise throws together the parts of Mr. *W.*'s argument, that we may judge the better of the nature and real strength of it: and as he has expressed it, it is as follows.

‘*Judaism* was so peculiarly framed, that its institution could be abolished by the destruction of *Jerusalem*, and was intended in its *End* to be *totally* and *finally* abolished upon the introduction and establishment of christianity.

‘Now the destruction of the temple by *Titus* was brought about under the particular direction of Providence, and as *Judaism* was then fully and compleatly abolished, so *Christianity* had likewise at that time its full and compleat establishment.

‘Consequently, the conclusion appears to be unavoidable, that this destruction of the temple by *Titus* was not only a *total* but a *final* one.

‘Whence it follows from this course of God’s dispensations, that the temple of *Jerusalem* shall never be rebuilt for the purpose of *Jewish* worship.

Our author proceeds to shew, that this doctrine is utterly inconsistent with the truth of the scriptures, both of the Old and New Testament; where, he says, we are constantly taught to believe, that this important revolution from *Judaism* to christianity was totally effected not only at a different *time* but by *means* quite contrary to the destruction the *Temple of Jerusalem*. He endeavours to make it appear by a variety of texts, that both the law and the prophets, *i. e.* the whole religion of the *Jewish* dispensation, did *actually* terminate and was abolished at the coming of *John Baptist*, and that the christian religion did then succeed in its place.

Having proved, that the religion of the *Jews* was perfectly abolished, and the design of God thereby to introduce christianity at the same time completed before the destruction of the temple, he goes on to shew, that this important revolution was brought about by such means,

as were not only very different from, but utterly incompatible with that vengeful destruction.

Towards the close of our author's performance, he informs us, that he had now and then amused himself with essaying a search into the labyrinth of Mr. Warburton's thoughts upon this subject, to find out how and by what steps he was led into the unlucky mistake, that the Jewish religion was framed with a particular view of building christianity upon the ruins of the temple. 'And as suspense, says he, is the most uneasy state of the mind, and moreover is aggravated in such cases as these by the sense of a defeat, therefore in these kinds of flights especially, some hypothesis is always framed for the mind to rest upon. Forced by this weakness, I sat down contented with the following conclusion, which though it may very likely not prove to be the true solution of this insuperable difficulty; yet the reader will, I hope, see reason enough why I should be induced to acquiesce in it.'

We shall present our readers with the solution given to this insuperable difficulty, as our author is pleased to call it, as a small specimen of his manner of writing. 'First then, says he, it was easy to observe *, that this opinion concerning the perpetuity of the Jewish religion had been espoused, and confidently affirmed by several of the ancient fathers of the christian church, and even by the Jews themselves. The singular indignation shewn in executing this vengeance gave this notion its principal rooting: In this situation of mind it was natural for the fathers both to search and to find in the prophets farther and fuller satisfaction in the point. Accordingly Dr. Hammond observes, that all this (belief) seems to have foundation in the express words of Daniel †, *He shall make it desolate until the consummation*; which words are expressly brought by our author for this very purpose ‡. But his delicacy not rightly liking the ground on which this interpretation of that prophecy was built, set his wits to work to provide another foundation, which lying deeper, and under the first should give the building all that strength and firmness which it wanted. In making this inquiry it was obvious to remark, that the Jewish Temple-worship was framed expressly with

* Vide Hammond, in Rom. x. 16. et Bânage Hist. de Juifs, l. 1.

† Dan. ix. 27.

‡ Page 15.

a particular view to the *preservation* of their religion. Hence it was easy to collect, that this Temple-worship was framed with a particular view to the *destruction* of that religion. These things will appear to be naturally connected, when we consider the all-comprehensive mind of the infinitely-skilful architect (who must necessarily have a complete view of his design from one end to the other) together with the peculiar singularity of the whole constitution of *Judaism*.

Thus far we see the work advanced without any strain upon the inventive faculty. But another difficulty was yet behind, how to find out a way of connecting the necessary preservation of christianity with that destruction of *Judaism*: A difficulty so great, that I am apt to think the design would have dropt here, had not that quickening shame which we all feel on any occasion of having our wits baffled, now proved an irresistible impulse to risque every thing rather than submit to the reproach.

In this extremity therefore we are not to wonder if we find an unexpected condescension shewn to the *Mathematicians*. The poet tells us, that in extreme cases, *fas est ab hoste doceri*. Now it had happened very luckily for the purpose, that the great modern Father of the mathematics had invented a new and curious way of improving that science by a fiction; according to which quantities are supposed to be generated by the continual flux or motion of others. In the application of this method it became necessary to consider these quantities, sometimes in a nascent, and at other times, in an evanescent state, by which ingenious contrivance they could be made either, continually to tend to and at last absolutely to become nothing, or *vice versa*, according to the intention and occasions of the Artist. Now by extending this noble invention to the two religions, it evidently appeared, that, from the time of the first coming of Christ, *Judaism* entered into its *evanescent* state, as on the other hand *Christianity* did into a *nascent* state; by which means both being put into a proper flux, one was seen continually decaying, and the other continually improving, till at last by the destruction of the Temple *Judaism* actually vanished and became nothing, and the christian religion then burst out a perfectly generated entity. This it can't be denied was a

lucky hit; and there was this farther advantage attending it, that as the great author of the mathematical method of fluxions had for very good reasons studiously avoided giving any definition of the precise magnitude of those moments, by whose help he discovers the exact magnitude of the generated quantities, so our author, by the same rule of application, and under the influence of the same authority, was fairly excused from defining that precise degree of perfection and imperfection in which the two religions subsisted, during the respective *evanescent* and *nascent* state of each, by the help of which he discovered the precise time, when *Judaism* was perfectly abolished, and *Christianity* perfectly established.

But we may well suppose, that the most alluring charm in this extraordinary piece of ingenuity, was the creating of a new character by it: For questionless he may now be justly stiled the great founder and inventor of the *fluxionary method* of theology. I am the more inclined to give into this opinion, that the thought of giving an air of probability to his scheme was taken from the mathematicians, as we see these gentlemen made the constant butts of his wit upon every occasion that offers throughout this treatise; for it is well known to be no uncommon practice among very ingenious wits to abuse those *most* to whom they are *most* obliged.

Thus we are arrived at the finishing stroke of the whole fabric: In which however the greatest difficulty of all is still seen standing and unremoved. For all that has been hitherto produced reaches no farther than to a *total* destruction of the temple, whereas it was a *final* one only that could serve his purpose. What was now to be done? to remove the obstacle was not in the compass of man's wit: But having advanced with so much success to the concluding point, all talk of receding was given to the winds; and if the mountain could not be cleared away, yet a proper pair of wings would enable him to fly over it. For this purpose, big as it is, yet no notice is taken of it, that so under the cover of that silence the change might not be discerned by the reader, when he saw it roundly asserted to be evident, that a *repugnancy* in the coexistence of *Judaism* and *Christianity* would require God's interposition to prevent the restoration of the temple, or, which is the same thing, require the *final* destruction of the temple; whereas, on the contrary, it is notoriously evident, that this

this repugnancy in the co-existence of the two dispensations consists wholly and solely in the limited and imperfect nature of the one, and the unlimited perfection of the other. In this sense only it is, that the existence of *Judaism* is inconsistent with that of *christianity*; and in this sense indeed the supposition of their co-existence is a contradiction; but then 'tis notorious, that the existence of this contradiction has no manner of relation to the meer exercise of the acts of the *Jewish* worship, and therefore can have no kind of dependance upon the ruin or restoration of the temple. In short, this fancy of a necessary connexion between the temple-edifice, and the being of christianity, puts one in mind of a like connexion, which the honest yeoman of *Kent* fancied there was between *Tenterden* steeple and *Goodwin* sands. Upon the whole we may safely conclude, that this pretended christianity which is of such an unsubstantial nature, that it must necessarily vanish at the restoration of the temple, can be nothing else but a meer *ghost*, conjured up by the force of our author's magical circle, drawn from the nature of the two dispensations to the prophecies, and round about again from the prophecies to the nature of the two dispensations. But if it be a *ghost*, it is evidently the *ghost* of departed *Judaism*.

He proceeds soon after, in the way of ridicule, as follows. 'In effect, says he, if this doctrine of the *final* destruction of the temple be so clearly revealed, and evidently deduced from scripture, and at the same time of such prime importance to the being of christianity as our author hath suggested; then it must be a necessary *fundamental* article of the christian faith, and consequently both the creeds, as they stand at present in our liturgy, are defective in this respect, for no such article is to be found in either of them. On the contrary, they must unavoidably lead us into *fundamental* error on this head; for it is *plainly* supposed in both *as they now stand*, that this kingdom of Christ had its *first beginning* while he was upon earth, and in consequence of that, immediately after the ascension, he is said to be placed at the right-hand of God, that is, upon the throne of this kingdom; after which follows the article concerning the general judgment.

'This chasm then ought undoubtedly to be filled up; which, with all due deference to my superiors, may, I think, be done by inserting into the larger or *Nicene* creed some such words as these: 'He ascended into heaven, and

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sat at the right-hand of the father. Whence he came in majesty and power to judge the Jewish nation, when his kingdom had its first beginning, and from thence he shall come in person to judge both the quick and dead, whose kingdom shall have no ending.' It will be likewise fitting that a proper day be set a part for the celebration of this important festival, and a suitable collect drawn up for the occasion, whereby we may be annually put in mind to offer up our prayers to almighty God, returning him our unfeigned thanks for raising his church out of the ruins of the temple of Jerusalem, and humbly beseeching him that he would please to continue the inestimable blessing of this his kingdom upon earth, and so to watch over his mountain of Zion, as finally to prevent the restoration of that temple for the purpose of Jewish worship.

Every body sees that the present juncture is very favourable for making this new improvement, now the calendar is to be altered in pursuance to the late act for changing the style; and I hope the whole will be thought a proper subject for the care of those ingenious and pious gentlemen, who are at present so laudably employed in reforming all parts of the liturgy by their curious disquisitions.'

The attempt of the emperor *Julian* to rebuild the temple of *Jerusalem*, our author reserves to be considered in the next part of his Review.

ART. VI. *Remarks upon a Treatise, intituled, Free and candid Disquisitions, relating to the Church of England, &c. In some Letters to a worthy Dignitary of the Church of Wells. Wherein an Attempt towards a Discovery of the true and real Design of the Disquisitions, is humbly submitted to the Consideration of the serious and thinking Members of the Establishment. Part the SECOND. By a Presbyterian of the Church of England. Oslon, 3s. Innys.*

IN the first part of the performance now before us, our author is at great pains to shew that the proposal for altering the frame of our liturgy, and for contracting the three services into one, is neither expedient, prudent, or justifiable;—that the reasons assigned for the alteration, are by no means of weight sufficient to warrant it;—that the objections made to the length of our services, to the repetitions in them; to the manner in which they are generally read, and

and to the *fancied defects* and *corruptions* in them, are idle, trifling, and groundless;—that the *length* of them, the *repetitions* in them, and the *manner* in which they are read (whether at distinct times or otherwise) are clearly justified from the practice of the primitive christians, in the purest ages of the church;—that the little blemishes or defects complained of, are really no *defects* at all; at least of too little moment to make alterations necessary, they being very inoffensive, and far from giving the least countenance to popery, to vice, or impiety;—that the alteration proposed (*viz. contracting the three services into one*) is a manifest deviation from the practice of the first and purest ages of the church; and has an evident tendency to deface the remembrance of the *antient hours of prayer*, and the *antient piety and devotion* of the first christians;—that it has actually been once a means of introducing amongst us, such a scene of misery, confusion and impiety, as no one, who hath the least regard for our establishment, can think of but with horror and detestation;—and consequently that it is so far from being likely to promote the ends of true piety, devotion, charity, instruction, &c. that it would, in all probability, be a means to put an end to that little sense of religion, which is left amongst us.

After this he proceeds to point out the true and real design of the *disquisitions*; a design, which, unless timely prevented, bids fair, he says, to overturn our constitution in *church and state*. Hear what he says.

‘The present design, says he, indeed has been carried on with such secrecy, that it is difficult, if not impracticable, to trace the beginnings of it, or to look through the whole contrivance. However facts are an evidence beyond exception; and upon a supposition or two, which are not unreasonable, we may possibly be able to make some discoveries, which may serve to awaken the serious and thinking members of the establishment.

‘First then, let us suppose, that a set of men, who separate from our communion, are not thoroughly pleased with their present situation; that a bare indulgence, to exercise their religion, is not sufficient to content subjects, who insist upon the most zealous attachment to the civil constitution. In this case, they will naturally think of proper expedients, whereby they may be admitted into, and enjoy the full privileges of the establishment. And as an attempt of this kind must be attended with great difficulties,

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culties, they will as naturally act with the utmost caution. They will consequently conclude, that it would be very imprudent, as *Dissenters*, to apply to the government for *privileges*; for any thing more than *religious liberties*, the consequence of applications and addresses of that kind, and from that quarter, being of too late a date to be forgotten. Let us therefore in the next place, suppose

‘ 2. That a select number of those gentlemen, who could be intrusted with a secret, met together, and resolved to address their governors in the capacity of *dutiful sons of the church*. But when or how, it will be asked, could they possibly think, that such a scheme was feasible? Let us therefore suppose, what is not to be denied.

‘ 3. That several of the separation, have lately accepted of preferment in the church; that some of them (some of them, I say; for I would by no means suggest, that all of them are insincere, being well assured that many of them, and those of the highest order in the church, are true friends, and real ornaments to the present establishment) still retain some secret veneration for their old friends, and their old principles, in which they were educated. In this case, there will be no difficulty to imagine, that such men would readily come into the scheme of the *disquisitioners*, and suffer their names to be made use of, and annexed (when occasion should require) to any petitions, which they should think proper to present to their governors for the ease of tender and scrupulous consciences. This difficulty being removed, let us suppose,

‘ 4. That other expedients were thought of, which might be serviceable to promote the scheme, and carry it into execution. An affair of such an important nature would require to be conducted with great prudence. An established church is not to be overturned, nor any considerable alterations, to be made in a constitution, without some reasons assign’d; without some plausible arguments, at least, for the necessity of it. Let us suppose therefore, that in the same pious, conscientious, and loyal committee, it was resolved,

‘ 5. That all the *old objections*, against the *liturgy* and the *constitution*, should be collected together, and drawn up in such a plausible manner, as not to be easily obviated by common readers; that in this performance, no complaints or objections should be offered, but in the most humble and inoffensive manner; seldom any thing proposed, but in
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the submissive form of queries, or in the strongest expressions of candour, of duty, and obedience to their governors. I shall only trouble you with one supposition more. The *objections, queries, and proposals*, being thus collected, and put together, let us suppose,

6. A bold, conceited, pedant, at the head of a famous academy, haranguing his brethren and friends to the following purpose:

After this we are presented with a long oration, carried on thro' no less than fifty pages, and, according to our author's account, made up chiefly of extracts from the *disquisitions*, &c. or inferences clearly deducible from them. It may not be improper to present our readers with a few passages from this oration, which, if they do not greatly edify, will at least divert them. It begins as follows:

Gentlemen,

It is now near a full century, since our pious, persecuted ancestors, and ourselves, have laboured under great difficulties, civil and religious. In a mild government founded upon the principles of liberty, I am confident, you will agree with me, that the *best of subjects* ought to be particularly regarded; and considering the countenance and indulgence, with which we have long been favoured by the best of princes, we have no reason to suspect, that *real and substantial emoluments* will be denied us. I own, I think, we had never a better opportunity, of having our grievances redressed, OUR CONSCIENCES relieved, and our privileges enlarged, than at the present happy conjuncture.

Our friends; you are sensible, are great and numerous. We have the patronage and protection of *very wise and good men*; *very wise and good men are entire friends to us and our cause*. Numbers in the army; at the bar, and upon the bench of—the leading, the most eminent, the most intelligent and judicious members of the establishment are with us; and shall we neglect to seize so favourable a conjuncture? *Quin igitur exsuperemus in illa, illa, quam sæpe optastis, libertas! præterea Divitia, decus, gloria in oculis sita sunt.*

We can truly boast of faithful and powerful allies, in almost all parts of Europe and America. Men of all religions and of no religion, cannot but admire and esteem us for our pious intrepidity; for our grateful and disinterested attachment to the government; for our open and undisguised be-

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haviour; for our *avowed aversion* to insincerity and hypocrisy, and will infallibly join us in the glorious enterprise proposed; in espousing the cause of truth and liberty. *New-England* is the habitation of the *saints*, the never-failing friends of our *Sion*, the *strength of our salvation*; and our *northern allies*, upon the first notice, will readily and gladly do as they have done before; will gladly *march southward* to assist us, and partake of the *benefits* of a blessed reformation.——

We have the honour to be admitted into the company of men of high distinction in church and state; and, without vanity I may venture to say, that we have art, and skill, and learning enough, to make proper advantages of it. The visible decay of religion, and the dissolute manners of the age, are subjects, which frequently make a part of the conversation of serious and thinking men. How easy is it in this case, to express a pious concern for the crying sins of the nation; for the degenerate, the profligate, the ungodly behaviour of the people, and humbly to hint that certain defects in the constitution seem to be the great cause of it? How natural is it, with all becoming submission, and respectful deference, to ask whether there might not be *some defects in the reformation, in the liturgy of the established church; in her discipline, &c?* And which is more material, whether there is not a pious design on foot, carried on by the moderate and worthy members of the church, to address their governors, and beg, that some measures might be taken to stop the progress of popery, to strengthen the protestant interest; and reform some things in the liturgy, and the constitution, which may give countenance to the errors and superstition of the great enemies of our *Sion*?

Delenda est Oxonia; we can never hope to thrive or do well, as long as that seminary of pedantry, priestcraft, and bigotry subsists. Several *sedate and serious, thoughtful and studious, humble and conformable men, in another part of the learned world*; we are informed, will meet us half way, and embrace us with open arms.——

May God dispose our hearts to consider, and considering to understand, and understanding to follow after the things, which make for peace and piety. By virtue of magazines—monthly reviews—dissertations upon the expediency and necessity of a review—abridgments of the free and candid discussions, adapted to the capacities of the people—forms of prayer fixed for the use of christians of any denomination—queries and catechisms for the use of the multitude—clubs and societies of cobblers,

robbers, coachmen, and carmen—of taylor and tinkers—of young soldiers and sailors—of link-boys and libertines; of deists and debauchees; of needy Scotsmen,—scavengers and rogues solicitors; of free-thinkers, free-talkers, and free livers; of infidels, inholders, independents, pickpockets, papists, and a FREE AND CANDID MODERATOR—calculated for an ingenuous enquiry into truth; for discussing the several particulars suggested in the *Disquisitions*; for examining the doctrines of the trinity, the sacraments, and other great points in religion;—by virtue of these auxiliary forces, we shall be able to propagate pure religion, and make truth known among all sorts and conditions of people. We shall be able to disperse the *disquisitions* throughout the nation, and put our exceptions to the *Liturgy*, &c. into the hands of great numbers, who are not in a capacity to obviate or examine them; In a word, we shall be able to let the public know, that what is writ against us is not worth their reading, and that our opponents are confessedly unable to remark properly upon performances, which are the result of long and diligent enquiry.”

Having given our readers a small specimen of our author's abilities as an orator, we shall beg leave to present them next with a few instances of his genteel manner of writing, and some of those elegant and polite phrases made use of by this worthy presbyter of the church of England. He begs leave to acquaint the public; (p. 223) that he is commissioned by several clergymen, and other worthy members of the established church, to let the *disquisitioners* know that upon supposition they are dissenters, their proposals are an insolent and insidious attack upon the constitution; evidently calculated to disturb the peace of the established church, and absolutely irreconcilable with that gratitude, which they owe to the indulgence of their governors.

“That (provided they are only nominal members of our church, who have crept into it; by the infamous arts of insincerity and prevarication; who have subscribed to her liturgy, doctrine, and government, without sincerely assenting, or consenting to them)—their prevarication precludes them from any claim to the public attention; it being extremely unreasonable, that millions of sincere and orthodox christians should be made uneasy, should have their public devotions altered and defaced, to gratify a few conceited men, who have neither pretensions to principle, conscience, honour or common honesty.”

Again; when he considers the charges brought against him by the *disquisitioners* in the second part of their *Appeal*, we find

find the following passage. The friends of the author on the other hand flatter him, *that he has done something tolerably well; that, as far as he has gone, he has given a clear and full answer to the objections made to our liturgy, and shewn them to be idle, trifling, and groundless; that he has proved the disquisitors to be guilty of the very imputations, which they would fix upon the author of the remarks; to be guilty of mean, low, paultry scurrility; of shameful prevarication, of base insinuations, of notorious falsehoods, and other little artifices, frequently found in the treatises of the most vain, concealed, impious, sneering infidels.*—

That which will deserve the reader's particular notice, says he, p. 269, the *Disquisitors* insist upon it, that the *Disquisitions*, and their *Appeals*, &c. are all the words of truth and soberness. *Teneatis amici?* What, in the name of goodness! are the words of truth and soberness? Are *shameful prevarication*—*base insinuations*—*mean, low, canting scurrility*—*notorious falsehoods*—*sceptical ribaldry*—*paultry quibble*—*vain, arrogant assertions*—*confident appeals to common sense and reason*—*rude insults upon the establishment*—*impudent menaces*—are these the words of truth and soberness?

Our author seems to out-do himself when speaking of the *apologist* for the *disquisitions*, whom he seldom mentions without bestowing on him one or other of the following genteel appellations; *insolent schismatic, sceptical trifler, paultry sneerer, impertinent caviller*, &c. and in one place, *he calls him a pert, impudent prevaricating sceptical knave.*

By the above specimens our readers will clearly perceive what character this performance deserves; and will, no doubt, be apt to think, that had the author intended the greatest service to the cause of the *disquisitions*, he could not, perhaps, have taken a more effectual method than he has done to promote it. We shall only add, that instead of doing any service to his cause, he will, we apprehend, be thought, by the candid, moderate, and judicious part of our clergy, to have done it no small dishonour, by employing such weapons in its defence; weapons, which, we heartily wish, may be always left in such hands.

It may not be improper to acquaint our readers, that our author, in return for the honour done him (for such he tells us he really esteems it) by the account we gave of the first part of his remarks in our review for March 1750, has made mention of us in such honourable and respectful terms as those of *illiterate rudeness, invective, cavil and impertinence*, &c.

Sec. has ranked us amongst the friends of the *Disquifiers*, and under that character bestowed upon us a due share of those flowers of speech, of which he has so rich a variety; and not only so, but (such is the gratitude of our *worthy Presbyter*) has inserted in his performance a long letter from a friend, who has treated us with a very *uncommon degree* of respect, and shewn talents for *elegant* and *polite* writing equal, if not superior, to those of our author himself.

ART. VI. *A Treatise on Virtue and Happiness.* By Thomas Nettleton, M. D. and F. R. S. 8vo. 4s. Payne.

THE favourable reception, which this book has met with from the public, renders it unnecessary for us to lay any thing of its character; or give our readers a view of what it contains: nor should we indeed have taken any notice of it, but that this edition is much improved, and several considerable additions and alterations made. All we shall say concerning it is, that, whoever has a taste for moral subjects, (the most important of any) and would see the method of obtaining a solid and durable happiness, pointed out in an easy, agreeable, and perspicuous manner, will find his account in a careful perusal of it.

ART. VII. *Some Conjectures relative to a very ancient Piece of Money, lately found at Eltham in Kent, &c.* By Charles Clarke, late of Baliol-College, Oxford. 4to. 2s. Rivington.

THE antient piece of money, which is the subject of our author's conjectures, was found, he tells us, about a year ago in a *Stratum* of white sand, by a labourer as he was digging up some new ground at *Eltham*; and is not the least blurred or exeded, but in the highest preservation, having the *adorandi rubigo* (as he calls it) and the semblance and peculiar air of much antiquity. The intrinsic value of this piece, which is of base metal and weighs fifteen grains and a half, we are told, is one penny, three farthings, and three fourths. It has no head nor legenda; the reverse is divided into quarters, with a star in one quarter, and a crescent in the other. As these devices are always found in the ancient seals of *Richard I.*

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our author thinks it highly probable, that this piece of money is a coin of that king.

He has added some remarks on a dissertation (lately published) on *Oriana* the supposed wife of *Ceraufius*,* and on the *Roman* coins there mentioned; the reasons assigned for making these remarks, we shall give our readers in his own words, which may serve as a specimen of his style and manner of writing. 'I should not have thus publicly made these remarks,' says he, 'but am concerned that such a trifling dissertation, whose author had acquired some credit with the learned *Re Nummariâ*, should appear in the *French* academy, and be the reproach of a nation that did possess the most valuable collection of *Greek* and *Roman* coins in the universe. The slight credit the dissertator affords *Monf. Boze*, keeper of the *French* king's medals, a man of extensive learning, though not superior to his free communication of it, I am afraid will draw some severe remarks from another quarter, which by this trifling attempt of our *British* author, we have little hope he can retort: However, I wish some more able pen would undertake to vindicate our established *English* right of having given to the learned as many excellent treatises *de re Nummariâ* as any nation under the sun.'

ART. VIII. *Candid Remarks upon the Rev. Mr. Taylor's Discourse entitled, The Scripture Doctrine of Atonement examined. In a Letter to Mr. Taylor. By George Hampton, M. A.* 8vo. Pr. 1s. 6d. Oswald.

THE author of the piece now under our consideration, which is written with remarkable candour and modesty, appears to be a true and consistent friend to freedom of enquiry; treats *Mr. Taylor* with decency and good-manners; and delivers his sentiments upon the point in debate with great moderation. If those who engage in controversies of any kind would write in the same cool dispassionate manner our author does; we should then see differences in opinion occasion no breach of friendship, nor any violation of the rules of good-breeding; and might flatter ourselves with the hopes of seeing truth struck out between the contending parties, and their disputes terminated to mutual satisfaction.

Mr. Hampton's principal view in this letter is to shew,

* See Review for June 1751. p. 75. ART. XXIII.

that

that the objections urged by Mr. Taylor against considering the legal as peculiar sacrifices; and the sacrifice of *Christ* as vicarious, are insufficient. With regard to the merits of the cause, it is not our province to determine; nor shall we detain our readers with any extracts from this performance, but think it sufficient to inform them, that though our author endeavours to vindicate the commonly received opinion with regard to the point in dispute, yet he is much more moderate in his sentiments concerning it, than the generality of those who have taken the same side of the question. By *satisfaction* to the *divine justice*, when applied to the sufferings of *Christ*, he thinks nothing more is meant, than that they were such, as that it pleased God to consider and accept of them, as sufficient to manifest his displeasure against sin, and to vindicate the honour of his justice and laws; at the same time that he was pleased to shew mercy to the sinner; and by the *imputation* of our sins to *Christ*, he imagines nothing more is intended, than that, as he undertook to procure for us the remission of our sins, they may be said *so far* to have been placed to his account.

ART. IX. *An Essay on Mr. Hume's Essay on Miracles.*
By William Adams, M. A. Minister of St. Chad's
Salop, and Chaplain to the Bishop of Llandaff. 8vo. 2s.
Doddsley.

AMong the many useful and valuable productions that have been lately published, this is not the least considerable. The subject is very important, and handled with judgment and accuracy: the full evidence, possibility, and propriety of miracles are distinctly shewn; and the objections of Mr. Hume, though urged with great acuteness, proved to be inconclusive. Nor is it the least praise of this performance, that it is written with candour, and in such a manner as shews the author to have enlarged and generous notions of christianity, and a temper free from sourness and bigotry.

He has divided his piece into two parts; in the first he proves that miracles are credible in themselves, and in the second shews the credibility of the gospel miracles, and what disparity there is between them and those of popery, obviating as he goes along all that has been advanced upon the subject by Mr. Hume.

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The argument urged by Mr. *Hume* against miracles is as follows, "It appears," says he, "that no testimony for any kind of miracle can ever amount to a probability, much less to a proof; and that, even supposing it amounted to a proof, 'twould be opposed by another proof, derived from the very nature of the fact which it would endeavour to establish. 'Tis experience alone which gives authority to human testimony; and it is the same experience which assures us of the laws of nature. When, therefore, these two kinds of experience are contrary, we have nothing to do but subtract the one from the other, and embrace an opinion, either on the one side or the other, with that assurance which arises from the remainder. But, according to the principle here explained, this subtraction, with regard to all popular religions, amounts to an entire annihilation; and, therefore, we may establish it as a maxim, that no human testimony can have such force as to prove a miracle, and make it a just foundation for any such system of religion."

In answer to this, our author observes, that, the uniformity of nature is no way impeached or brought in question by the supposition of miracles. 'The concurring testimony of mankind,' says he, 'to the course of nature, is not contradicted by those who have experienced contrary appearances in a few instances. The idea of a miracle unites and reconciles these seeming differences. By supposing the facts in question to be miraculous, the uniformity of nature is preserved, and the facts are accounted for upon another principle intirely consistent with it. Thus, experience teacheth us, that lead and iron are heavier than water: but a man, by projecting these heavy bodies, may make them swim in water, or fly in air. Should the same be done by any invisible power, it would be a miracle. But the uniformity of nature is no more disturbed in this case than the former, nor is the general experience, which witnesses to the superior gravity of these bodies, any proof that they may not be raised in air and water by some invisible agent, as well as by the power of man: all that experience teaches is the comparative weight of these bodies. If therefore, they are seen to float in mediums lighter than themselves, this must be the effect of art or strength; but, if it be done without any visible art or power, it must be done then by some art or power that is invisible, that is, it must be miraculous. This is the process by which we infer the existence of miracles ;
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which is, therefore, so far from being contradicted by that experience upon which the laws of nature are established, that it is closely connected and stands in the fairest agreement with it.

‘The question then will remain—whether any such invisible agents have ever interposed in producing visible effects? Against the *Possibility* of this, though the author is pleased to pronounce it impossible, he hath offered no argument (and indeed, none can possibly be offered) against the *Credibility* of it; the experience which he pleads, is no argument at all. This experience proves a course of nature, but whether this is ever interrupted, is still a question. This experience teaches what may be ordinarily expected from common causes, and in the common course of things: but miraculous interpositions, which we are enquiring after, are, by their nature and essence, extraordinary, and, out of the common course of nature. Miracles, if at all, are effects of an extraordinary power upon extraordinary occasions: consequently, common experience can determine nothing concerning them. That such occasions may arise, both in the natural and moral world, is easy to conceive. The greatest of natural philosophers hath thought, that the frame of the world will want, in a course of time, the hand that made it to retouch and reset it. The greatest of moral philosophers hath thought it a reasonable hope, that God would sometime send a messenger from heaven to instruct men in the great duties of religion and morality.

As to the question of *Fact*—whether any such interpositions have been ever known or observed. This must be tried, like all other historical facts, by the testimony of those who relate it, and the credit of the first witnesses who have vouched it; and not, as this author would have it, by the testimony of others—of those who lived in distant times and places. There is mention of a comet, a little before the *Achaian* war, which appeared as big as the sun: If this were well attested by the astronomers of that time, it would be trifling to object against it that the like had never been observed before nor since. And just as pertinent is it to alledge the experience of ages and countries against miracles which are said to be wrought in other times and other countries.

‘But, in truth, were the world to give evidence in the present question, they would, I am persuaded, depose very differently from what this author expects. A great part
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of mankind have given their testimony to the credibility of miracles, they have actually believed them. By this author's account, all the religions in the world have been founded upon this belief. If this be true, we have universal testimony to the credibility of miracles. How then can there be universal experience against them? The author tells us that we must judge of testimony by experience. It is more certain that we must judge of the experience of men by their testimony.

After this he proceeds to consider distinctly the grounds of that credibility, which we allow, in different degrees, to historical facts, and from the whole concludes, that miracles, when there appears a sufficient cause for working them, are credible in themselves—that, when they come under the cognizance of our senses, they are proper matter of testimony, and, when attested by witnesses, who have sufficient opportunity of convincing themselves, and give sufficient proof of their conviction, have a right to command our faith.

ART. X. *Dissertationes 2. Critico sacre: quarum prima explicatur Ezek. 13. 18. Væ quæ confuunt Pulvillos sub omni cubito manus, et faciunt cervicalia sub capite universæ ætatis ad capiendas animas.* Vulg.

Altera vero 2 Reg. 10. 22. Dixitque his qui erant super vestes, proferite vestimenta universis servis Baal, et protulerunt eis vestes. Vulg. *Auctore Georgio Costard, A. M. Octavo, 1s. Baldwin.*

TO pass a proper judgment upon the merit of this performance, would require greater knowledge of the Hebrew, Arabic, and Syriac languages, than falls to our share, or, we apprehend, to that of the generality of our readers. Our author, who, as far as we are able to judge, is very well acquainted with these languages, translates the first of these texts in the following manner; *væ mulieribus casses neſcentibus omni ferarum armo illa queando, et facientibus retia, capiti omnis avis assurgentis, et avolare conantis,* implicando. He observes that the metaphors are plainly taken from hunting, &c. and refer to those threatenings wherewith the false prophetesses endeavoured to alarm and terrify the servants of God; and this interpretation he thinks is abundantly confirm'd by the 20th and 21st ver. of the same chapter, which he renders thus. *Ecce ego contra casses vestras,*

vestras, quibus animas venamini, easque de brachiis vestris, quibus gestare soletis, vi eripiam, animasque, quas venamini, missas faciam. Retia insuper vestra lacerabo, populumque meum i manibus vestris in libertatem vindicabo; nec diutius erunt in manibus vestris preda retibus captæ.

The text, which is the subject of his second dissertation, he translates thus: *Fuisse itaque cum qui lupanari sacro præsuit, iniquens, aulæa, quæ omnibus Baalis cultoribus sufficiens, profert; eaque produxit eis hamalibus dictus. i. e. is cui curæ erant, referring it to those impious rites that were practised in the temple of Baal, which he thinks the same with Venus.*

MONTHLY CATALOGUE,

For December 1752.

MISCELLANEOUS.

1. **S**ECRET memoirs of the late count Saxe, marshal of France, &c. 12mo. 2s. Wren.

From the number of contemptible productions with which our *novel-makers* have complimented the public this season, one may be almost tempted to conclude that these writers have combined to try whether the age may not be cured of its peculiar taste for this species of amusement, by an excessive surfeit; which that they may with the more certainty effect, they seem to have industriously contrived that each succeeding performance shall be astonishingly worse than the foregoing: and at the rate they go on, it will be impossible for any but themselves to guess to what extremes of dulness and nonsense they may proceed. We should have readily given it as our opinion, that nothing can be more stupidly nauseous, more ridiculously improbable, or a more consummate imposition upon the public, than these pretended memoirs; but we have learnt to be more cautious in our conclusions, from some late instances of the fallibility of our judgment: We had persuaded ourselves that certain pieces which we have lately had the honour of mentioning in our catalogues, were not to be outdone by the greatest adept in modern authorism; but, as was observ'd, p. 460. of our Review for November, we are now more than ever persuaded that no man can write so ill, but that another can still write worse; yet, surely! nothing

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thing can be more despicable, on all accounts, than the article which has given occasion to these remarks.

II. A TOUR from *England*, thro' part of *France*, *Flanders*, *Brabant*, and *Holland*, &c. &c. By *Antonio Monsanto*, linguist, in *King-street*, *Rotherhithe*, 8vo. 6d. *Neon*.

For a character of this pamphlet, see that of the last article in our monthly catalogue for *June 1751*. (i. e.) vol. 5th, p. 80. Art. 44.

III. The qualifications and duty of a *Surveyor* explained. In a letter to the right hon. the earl of *****. In which the essential accomplishments are particularly described and considered. Necessary to be perused by all persons concerned in building. 8vo. 6d. *Owen*.

Our readers will hardly expect us to be competent judges of the subject of this small piece; of which we can only pretend to say, that it seems to be a sensible tract, and, in all probability, may be found to contain some hints and observations, useful to such architects and builders as may not be possessed of all the qualifications or experience of this writer.

IV. Miscellaneous observations on the tragedy of *HAMLET*, prince of *Denmark*; with a preface, containing some general remarks on the writings of *Shakespeare*, 8vo. 1s. *Clarke*.

We find nothing very important or material in this pamphlet; which, tho' not without some passable thoughts, is upon the whole, but a superficial performance, chiefly fill'd with quotations.

V. A method proposed to prevent the many robberies and villainies committed in and about the city of *London*. And for establishing a fund for the maintenance of the poor, without detriment to any individual, 8vo. 6d. *Swan*.

This is an imperfect sketch of a *semewhat*, which we would call a *partial design*, if it were clear that the author had any certain design at all: Further than that he has proposed a method of raising a fund, but he no where tells us how he would have it applied, except in his title-page, as above; so that we are at a loss to guess in what manner the poor are to be benefited by this fund, whenever this notable scheme shall be put in execution.

VI. The apotheosis of the fair sex. A *free* translation from the *French*, 12mo. 1s. *Cooper*.

In *France*, the present age boasts a set of gay spirits, who are authors only for the sake of employing their wit and parts, such as they are, upon lewd and obscene topics; and,

and, indeed *Britain* has not failed to copy this taste, from a people, whose every other depravity and foppery we seem eagerly to imitate; at the same time that we wisely disdain to rival them in their more refined strokes of national policy, and those great arts by which they never fail to improve every opportunity for raising and extending their trade, power, credit, and superior influence with almost every other nation in the world.—Of this sensual species of literature, is the apotheosis of the fair sex; but we must do it the justice to observe, that it is perhaps the most delicate and innocent performance of the kind, that hath been published. The author begins by attempting to divert his readers by rallying the monstrous and senseless idolatries of the ancients; from the absurdities of which, he somewhat merrily concludes that it would have been more rational in them to have confined their adorations to what he calls (in woman only) *the organ of the propagation and multiplication of the human species*: In praise of which, he, not without some humour, employs the greatest part of his pamphlet: and from the manner in which this bagatelle is executed, we cannot but think it a pity that the author's pen should be employed on a subject so little worthy the attention of the public.

VII. ANDRO. A new game at cards. 8vo. 6d. Cooper.

VIII. Memoirs of the sufferings, and surprising adventures of a noble foreigner at *****. Written by himself. 12mo. 1s. Corbet.

For a character of this article, the reader is referred to Art. VII. in the catalogue for July last. See *Review*, vol. V. p. 158.

IX. The Life of *Patty Saunders*. Written by herself. 12mo. 3s. Owen.

This performance ranks with the adventures of *John Daniel*, *Charles Osborn*, and *Howel ap David Price*. See *Review* vol. V.

X. TASTE. A comedy of two acts. As it is acted at the Theatre Royal in *Drury Lane*. By Mr. *Foots*. 8vo. 1s. *Francklin*.

The design of this dramatic satire, (for such, we conceive, the ingenious author might have called it, with rather more propriety than he has set it down as a comedy) is to ridicule the superficial knowledge and false taste of the generality of our modern virtuosi in painting, sculpture, medals, &c. A subject too abstracted and singular (as the author himself acknowledges in his preface) for the comprehension

prehension of a mixed assembly; and therefore very improper for theatrical representation; in which it is no wonder that it did not meet with that success which was due to its intrinsic merit as a satire, tho' not as a comedy. And we entirely agree with Mr. Foote, that tho' he has failed of gratifying the *Populum Tributum* of the theatre, yet he may expect that the *Primores populi* will find him no disagreeable companion in the closet; *et satis magnum Theatrum mihi estis*.

Those who have read Mr. Pope's inimitable satire on those Pseudo-antiquaries he has so humourously exposed in his *Memoirs of Scriblerus*, will be at no loss to form an idea of the principal foibles Mr. Foote has here selected for ridicule; to which he has added that of ignorantly and blindly following a prevailing taste, merely on account of its being the present mode. He has likewise exposed the arts and tricks by which those knavish pretenders, usually called *Puffs*, impose their wretched daubing artificial rust, &c. upon the ignorant and credulous, for real antiques, and the works of the greatest and first masters.

'The objects of my satire (says our author, *pref.* p. 9.) were such as I thought, whether they were considered in a moral, a political, or a ridiculous light, deserved the notice of the comic muse. I was determined to brand those Goths in science, who had prostituted the useful study of antiquity to trifling superficial purposes; who had blasted the progress of the elegant arts amongst us, by unpardonable frauds and absurd prejudices; and who had corrupted the minds and morals of our youth, by persuading them that what only serves to illustrate literature was true learning, and active idleness real business.'

P O E T R Y.

XI. ESSAYS, moral and miscellaneous, *viz.* An introductory speech from *Solomon*, with an ode. A vision on a plan of the antients. A sketch of life, after the manner of the moderns. The state of man; his passions; their objects, and end; their use, abuse, regulation, and employment. With a poem sacred to the memory of the princes of *Wales* and of *Orange*. By *J. Fortesque*, D. D. 8vo. 1s. Baldwin.

The whole of this author's productions, contained in the above pamphlet, are of the same stamp with the following specimen, taken from the exordium to his *Speech of Wisdom*, from *Solomon*.

Hear O ye kings, ye judges understand,
Who rule the nations, and who judge the land,

Give

Give ear: your pow'rs descended from the Lord,
 Who'll try your councils, and your acts record.
 To you O kings, this lesson I relate,
 Which gives instruction to preserve your state.
 In thrones and scepters place ye your delight?
 Then honour wisdom, that your rule be right.
 Attend th' instruction which my words shall give,
 And who she is, and whence she came, receive.
 To you I call, for wisdom is your friend,
 Ye simple, hearken, and ye fools, attend.'

From this specimen our readers will judge what reception the author is likely to meet with from the public; and how far that reception may induce him to go on with his publication; for he informs us in his title page, that this pamphlet is only a *first part*.

XII. Fair *Rosamond*, to the fair *Hibernian*. An epistle. Folio. 6d. Howard.

This little piece contains only some general hints to the fair *Hibernian*, to caution her against the fatal effects which the ladies so often experience, from the excessive flattery and adulation of the men; to look upon *Virtue* as the chief glory of a woman; and that to tread in *her* paths, is the only sure road to happiness: the whole deduced from the melancholy example of the famous *Rosamond*.

XIII. The Abuse of Poetry. A satire. 4to. 1s. Manby.

We do not remember to have met with so unequal a performance as this. It contains a just invective against the wretched versifiers of the present time; with some encomia on *Pope*, *Addison*, *Young*, &c. But the whole is such a medley of good lines and bad; of just sentiments and ordinary poetry, that we are at some loss what judgment to pass upon the whole; but fear the public will rank the author among the very people he condemns, as deriving no honour to the muses. What can be said in excuse for the following barbarous lines, where speaking of himself, he says,

————— I like other men,
 To shew my parts, must trifle with my pen;
 Yet know I am not He so vain and proud,
 To think whatever I write it must be good.
 Conscious of my weakness (which credit, Sir,
 I'm not ashamed to even here aver.)
 To proper men I fly for frank advice,—&c.
 Especially as the author, in the very next page, boasts his great care and industry in polishing his compositions.

' I too my verses read with nicest care,
 Dillect my errors, and my weakness bare,
 Free from self-love, the whole I strict explore;
 The crabbed'st critic, sure! can do no more.
 I blot, I add, I alter, and refine,
 And weigh the solid substance of each line.'

CONTROVERSIAL.

XIV A *Third Letter* to the author of a Piece entitled, 'The Enthusiasm of *Methodists* and *Papists* compared.' Containing some Remarks on the *Third Part*. 4mo. Ed. Roberts.

The publication of Mr. Perronet's two former pamphlets having escaped our notice, (either through our own inadvertency; or from their not being sufficiently advertised) we cannot properly say much of this his last production. It may therefore suffice that we only observe, that this gentleman is, in our opinion, a smart controversialist, and the most formidable antagonist that hath entered the lists against the COMPAREE, in defence of the Methodists.

XV. A Letter to the Author of *Considerations on several Proposals for the better Maintenance of the Poor*. 8vo. 11. Corbet.

A judicious performance, abounding in useful remarks. The author recommends the scheme of employing the poor under the direction and controulment of *Contractors*; who by finding their interest depend upon the labour of the poor, would take effectual care to keep them employed; and, consequently, rendered serviceable to, instead of an intolerable burthen upon the industrious part of the public.

XVI. A Charge delivered to the Clergy of the Archdeaconry of the East-Riding in the Diocese of York, at *Hull*, *Beverley*, and *Hunmanby*, at the primary Visitation, in 1751. By the Rev. *Jacques Sterne*, L. L. D. &c. 6d. *Knapton*.

The main purport of this charge, is to set forth the malignancy of certain declamations and scandalous invectives lately thrown out against the clergy of our established church; whom he exhorts to preserve a strict union and correspondence among themselves, as the best defence against the malice or virulence of their enemies. The Doctor also particularly complains of the *Quakers* for sometimes obliging the clergy to have recourse to the Law for the recovery of their *Dues*, and then frequently abusing them for taking the stated and legal methods for such recovery.

* See these *Considerations* mentioned in the Review for November last. p. 456.

N. B. By an error in the printer's calculation of his materials, great part of the catalogue for this month has been left out for want of room, but will be inserted in our next.

T H E

MONTHLY REVIEW,

For FEBRUARY, 1752.

ART. XI. *Conclusion of the account of Mr. Hume's Political Discourses. See our last, ART. ii.**

THE question concerning the populousness of antient and modern times will be readily allowed to be equally curious and important. This question is treated with great learning and judgment in our author's tenth discourse, where he endeavours to make it appear that there are no just reasons to conclude, that antient times were more populous than the present. The manner in which he proceeds is as follows; he *first* considers, whether it be probable, from what we know of the *domestic and political* situation of society in both periods, that antiquity must have been more populous; and *secondly*, whether in reality it was so.

He observes that the chief difference betwixt the *domestic* economy of the ancients and that of the moderns consists in the practice of slavery, which prevailed among the former, and which has been abolished for some centuries throughout the greatest part of *Europe*. As it is alledged that this practice was the chief cause of that extreme populousness which is supposed in ancient times, our author shews, that slavery is in general disadvantageous both to the happiness and populousness of mankind, and that its place is much better supplied by the practice of hired servants.

* We were misinformed as to the price of this book, which is 4s. bound.

Vor. VI.

G

After

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After having shewn, that with regard to domestic life and manners, we are, in the main, rather superior to the ancients, so far as the present question is concerned; he proceeds to examine the *political* customs and institutions of ancient and modern times, and weigh their influence in promoting or forwarding the propagation of mankind. He acknowledges that the situation of affairs amongst the ancients, with regard to civil liberty, equality of fortune, the small divisions of their states, was more favourable to the propagation than that of the moderns; but observes that wars were more bloody and destructive than ours, and governments more factious and unsettled; their commerce and manufactures more feeble and languishing; a general police more loose and irregular. 'The disadvantages,' says he, 'seem to form a sufficient ballance to the former advantages; and rather favour the opposite opinion to that which commonly prevails with regard to this subject.'

Having discussed the first point proposed to be considered, he now proceeds to the second, and acknowledges that his preceding reasonings are but small skirmishes and glorious rencounters, that decide nothing. 'But un-derstand,' says he, 'the main combat, where we compare facts, and not be rendered much more decisive. The facts proposed by ancient authors are either so uncertain or so impotent to afford us nothing decisive in this matter. How, could it be otherwise? The very facts, which we propose to them, in computing the greatness of modern states, are far from being either certain or complete. Many of our calculations, proceeded on by celebrated writers, are better than those of the emperor *Heliogabalus*, who estimated the immense greatness of *Rome* by the weight of a thousand pound weight of cobwebs, which he had collected in that city.'

'It is to be remarked, that all kinds of numbers are more certain in ancient manuscripts, and have been subject to much greater corruptions than any other part of the text; and that for a very obvious reason. Any alteration in other places, commonly affects the sense or grammar; but is more readily perceived by the reader and transcriber.'

'Few enumerations of inhabitants have been made of any tract of country by any ancient author of good authority, so as to afford us a large enough view for comparison.'

'It is probable, that there was formerly a good foundation for the numbers of citizens assigned to any free-

cause they entered for a share of the government, and there were exact registers kept of them. But as the number of slaves is seldom mentioned, this leaves us in as great uncertainty as ever, with regard to the populousness even of single cities.

In the subsequent part of this discourse, our author examines the numbers assign'd to particular cities in antiquity; compares the past and present situation of all the countries, that were the scenes of ancient and modern history; and shews that there is little foundation for the complaint of the present emptiness and desolation of the world.

Our author, in his eleventh discourse, treats of the protestant succession; and after considering the advantages and disadvantages of fixing the succession, either in the house of *Stuart*, or in that of *Hanover*, he concludes in the following manner. 'Thus,' says he, 'upon the whole, the advantages of the settlement in the family of *Stuart*, which frees us from a disputed title, seem to bear some proportion with those of the settlement in the family of *Hanover*, which frees us from the claims of prerogative: but at the same time, its disadvantages, by placing on the throne a *Roman* catholic, are much greater than those of the other establishment, in settling the crown on a foreign prince. What party an impartial patriot in the reign of king *William* or queen *Anne*, would have chosen amidst these opposite views, may, perhaps, to some appear hard to determine. For my part, I esteem liberty so invaluable a blessing to society, that whatever favours its progress and security, can scarce be too fondly cherished by every one, who is a lover of human kind.

'But the settlement in the house of *Hanover* has actually taken place. The princes of that family, without intrigue, without cabal, without solicitation on their part, have been called to mount our throne, by the united voice of the whole legislative body. They have, since their accession, displayed, in all their actions, the utmost mildness, equity, and regard to the laws and constitution. Our own ministers, our own parliaments, ourselves have governed us; and if aught ill has befallen us, we can only blame fortune or ourselves. What a reproach must we become amongst nations, if, disgusted with a settlement so deliberately made, and whose conditions have been so religiously observed, we should throw every thing again into confusion; and by our levity and rebellious disposition, prove ourselves totally

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unfit for any state but that of absolute slavery and subjection?

‘The greatest inconvenience attending a disputed title is, that it brings in danger of civil wars and rebellions. What wise man, to avoid this inconvenience, would run directly upon a civil war and rebellion? Not to mention, that so long possession, secured by so many laws, must, e’re this time, in the apprehension of a great part of the nation, have begot a title in the house of *Hanover*, independent of their present possession: so that now we should not, even by a revolution, obtain the end, of avoiding a disputed title.

‘No revolution, made by national forces, will ever be able, without some other great necessity, to abolish our debts and incumbrances, in which the interest of so many persons is concerned. And a revolution, made by foreign forces, is a conquest: a calamity, with which the precarious balance of power very nearly threatens us, and which our civil dissensions are likely, above all other circumstances, to bring suddenly upon us.’

Our author introduces his twelfth discourse with some general reflections on established governments, and then proceeds to lay before us a new model of a commonwealth; which is as follows. ‘Let *Great Britain and Ireland*, says he, or any territory of equal extent, be divided into a hundred counties, and each county into a hundred parishes, making in all ten thousand. If the country purposed to be erected into a commonwealth, be of more narrow extent, we may diminish the number of counties, but never bring them below thirty. If it be of greater extent, ’twere better to enlarge the parishes, or throw more parishes into a county, than increase the number of counties.

‘Let all the freeholders in the country parishes, and those who pay scot and lot in the town parishes, meet annually in the parish church, and chuse some freeholder of the county for their member, whom we shall call the county representative.

‘Let the hundred county representatives, two days after their election, meet in the county town, and chuse by ballot, from their own body, ten county *magistrates*, and one *senator*. There are, therefore, in the whole commonwealth, a hundred senators, eleven hundred county magistrates, and ten thousand county representatives. For we shall bestow on all senators the authority of county magistrates,

gistrates, and on all county magistrates the authority of county representatives.

‘ Let the senators meet in the capital, and be endowed with the whole executive power of the commonwealth, the power of peace and war, of giving orders to generals, admirals, and ambassadors; and, in short, all the prerogatives of a *British* king, except his negative.

‘ Let the county representatives meet in their particular counties, and possess the whole legislative power of the commonwealth; the greatest number of counties deciding the question, and where these are equal, let the senate have the casting vote.

‘ Every new law must first be debated in the senate; and though rejected by it, if ten senators insist and protest, it must be sent down to the counties. The senate may join to the copy of the law their reasons for receiving or rejecting it.

‘ Because it would be troublesome to assemble the whole county representatives for every trivial law that may be requisite, the senate have their choice of sending down the law either to the county magistrates or county representatives.

‘ The magistrates, tho’ the law be referred to them, may, if they please, call the representatives, and submit the affair to their determination.

‘ Whether the law be referred by the senate to the county magistrates or representative, a copy of it, and of the senate’s reasons must be sent to every representative eight days before the day appointed for the assembling in order to deliberate concerning it. And though the determination be, by the senate, referred to the magistrates, if five representatives of the county order the magistrates to assemble the whole court of representatives, and submit the affair to their determination they must obey.

‘ Either the county magistrates or representatives may give, to the senator of the county, the copy of a law to be proposed to the senate; and if five counties concur in the same order, the law, tho’ refused by the senate, must come either to the county magistrates or representatives, as is contained in the order of the five counties.

‘ Any twenty counties, by a vote either of their magistrates or representatives, may throw any man out of all public offices for a year. Thirty counties for three years.

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‘ The senate has a power of throwing out any member or number of members of its own body, not to be re-elected for that year. The senate cannot throw out twice in a year the senator of the same county.

‘ The power of the old senate continues for three weeks after the annual election of the county representatives. Then all the new senators are shut up in a conclave, like the cardinals; and by an intricate ballot, such as that of *Venice* or *Malta*, they chuse the following magistrates; a protector, who represents the dignity of the commonwealth, and presides in the senate; two secretaries of state; these six councils; a council of state, a council of religion and learning, a council of trade, a council of laws, a council of war, a council of the admiralty; each council consisting of five persons, along with six commissioners of the treasury, and a chief commissioner. All these must be senators. The senate also names all the ambassadors to foreign courts, who may either be senators or not.

‘ The senate may continue any or all of these, but must re-elect them every year.

‘ The protector and two secretaries have session and suffrage in the council of state. The business of that council is all foreign politics. The council of state has session and suffrage in all the other councils.

‘ The council of religion and learning inspects the universities and clergy. That of trade inspects every thing that may affect commerce. That of laws inspects all the abuses of laws by the inferior magistrates, and examines what improvements may be made of the municipal laws. That of war inspects the militia, and its discipline, magazines, stores, &c. and when the republic is in war, examines into the proper orders for generals. The council of admiralty has the same power with regard to the navy, along with the nomination of the captains and all inferior officers.

‘ None of these councils can give orders themselves, except where they receive such powers from the senate. In other cases, they must communicate every thing to the senate.

‘ When the senate is under adjournment, any of the councils may assemble it before the day appointed for its meeting.

‘ Besides these councils or courts, there is another called the court of *competitors*, which is thus constituted. If any candidate for the office of senator have more votes than a
third

third of the representatives, that candidate, which has most votes, next to the senator elected, becomes incapable for one year of all public offices, even of being a magistrate or representative: but he takes his seat in the court of competitors. Here then is a court, which may sometimes consist of a hundred members; sometimes have no members at all; and by that means, be for a year abolished.

‘The court of competitors has no power in the commonwealth. It has only the inspection of public accounts, and the accusing any man before the senate. If the senate acquit him, the court of competitors may, if they please, appeal to the people, either magistrates or representatives. Upon that appeal, the magistrates or representatives meet on the day appointed by the court of competitors, and chuse in each county three persons; from which number every senator is excluded. These to the number of three hundred meet in the capital, and bring the person accused to a new trial.

‘The court of competitors may propose any law to the senate; and if refused may appeal to the people, that is to the magistrates or representatives, who examine it in their counties. Every senator, who is thrown out of the senate by a vote of the court, takes his seat in the court of competitors.

‘The senate possesses all the judicative authority of the house of lords, that is, all the appeals from the inferior courts. It likewise nominates the lord chancellor, and all the officers of the law.

‘Every county is a kind of republic within itself, and the representatives may make county laws; which have no authority till three months after they are voted. A copy of the law is sent to the senate, and to every other county. The senate or any single county may, at any time, annul any law of another county.

‘The representatives have all the authority of the *British* justices of the peace in trials, commitments, &c.

‘The magistrates have the nomination of all the officers of the revenue in each county. All causes with regard to the revenue are appealed ultimately to the magistrates. They pass the accompts of all the officers; but must have all their own accompts examined and pass at the end of the year by the representatives.

‘The magistrates name rectors or ministers to all the parishes.

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‘ The presbyterian government is established ; and the highest ecclesiastical court is an assembly or synod of all the presbyters of the county. The magistrates may take any cause from this court, and determine it themselves.

‘ The magistrates may try, and depose or suspend any presbyter.

‘ The militia is established in imitation of that in *Switzerland*, which being well known, we shall not insist upon it. ‘Twill only be proper to make this addition, that an army of twenty thousand be annually drawn out by rotation, paid and encamp’d during six weeks in summer ; that the duty of a camp may not be altogether unknown.

‘ The magistrates nominate all the colonels and downwards. The senate all upwards. During war, the general nominates the colonel and downwards, and his commission is good for a twelvemonth. But after that it must be confirmed by the magistrates of the county to which the regiment belongs. The magistrates may break any officer in the county regiment. And the senate may do the same to any officer in the service. If the magistrates do not think proper to confirm the general’s choice, they may nominate another officer in the place of him they reject.

‘ All crimes are tried within the county by the magistrates and a jury. But the senate can stop any trial, and bring it before themselves.

‘ Any county may indict any man before the senate, for any crime.

‘ The protector, the two secretaries, the council of state, with any five more that the senate appoints, on extraordinary emergencies, are possess of *dictatorial* power for six months.

‘ The protector may pardon any person condemned by the inferior courts.

‘ In time of war, no officer of the army, that is in the field, can have any civil office in the commonwealth.

‘ The capital, which we shall call *London*, may be allowed four members in the senate. It may therefore be divided into four counties. The representatives of each of these chuse one senator, and ten magistrates. There are therefore in the city four senators, forty-four magistrates, and four hundred representatives. The magistrates have the same authority as in the counties. The representatives also have the same authority ; but they never meet in one general court : they give their votes in their particular county or division of hundreds.

When

When they enact any city law, the greatest number of counties or divisions determines the matter. And where these are equal, the magistrates have the casting vote.

‘The magistrates chuse the mayor, sheriffs, recorder, and other officers of the city.

‘In the commonwealth, no representative, magistrate, or senator, as such, has any salary. The protector, secretaries, councils, and ambassadors have salaries.

‘The first year in every century is set apart to correct all inequalities, which time may have produced in the representation. This must be done by the legislature.’

The reason of these orders our author explains in some political aphorisms, after which he mentions the chief alterations, that could be made on the *British* government, in order to bring it to the most perfect model of limited monarchy: and they are these following. ‘*First*,’ says he, ‘the plan of the republican parliament ought to be restored, by making the representation equal, and by allowing none to vote in the county elections who possess not a hundred a year. *Secondly*, as such a house of commons would be too weighty for a frail house of lords, like the present, the bishops and *Scotch* peers ought to be removed, whose behaviour in former parliaments, destroyed intirely the authority of that house: the number of the upper house ought to be raised to three or four hundred: their seats not hereditary, but during life: they ought to have the election of their own members; and no commoner should be allowed to refuse a seat, that was offered him. By this means, the house of lords would consist entirely of the men of chief credit, ability, and interest of the nation; and every turbulent leader in the house of commons might be taken off, and connected in interest with the house of peers. Such an Aristocracy would be an excellent barrier both to the monarchy and against it. At present, the balance of our government depends, in some measure, on the ability and behaviour of the sovereign; which are variable and uncertain circumstances.

‘I allow, that this plan of limited monarchy, however corrected, is still liable to three great inconveniences. *First*, it removes not intirely, though it may soften, the parties of *court* and *country*. *Secondly*, the king’s personal character must still have a great influence on the government. *Thirdly*, the sword is in the hands of a single person, who will always neglect to discipline the militia, in order to have a pretext for keeping up a standing army. ’Tis evident, that

that this is a mortal distemper in the *British* government, of which it must at last inevitably perish. I must, however, confess that *Sweden* seems, in some measure, to have remedied this inconvenience, and to have a militia, along with its limited monarchy, as well as a standing army, which is less dangerous than the *British*.'

He concludes with shewing the falshood of the common opinion, that no large state, such as *France* or *Britain*, could ever be modelled into a commonwealth, but that such a form of government can only take place in a city or small territory.

ART. XII. *A Treatise concerning the MILITIA, in four Sections.* 1. *Of the Militia in general.* 2. *Of the Roman Militia.* 3. *The proper Plan of a Militia for this Country.* 4. *Observations upon this Plan.* By C. S. 8vo. 1s. Millan.

WHILE so many of our degenerate nobility are trifling away their time and their fortunes in idle dissipations, in sensual enjoyments, or irrational diversions, and making meer amusement the grand business of life; we have the satisfaction to find, that there are still left among us, men of rank and distinction, whose *manner* pursuits, and superior conduct, may convince the rest of mankind, that greatness and dissoluteness, are not always the same things; and that to possess titles and affluence, and the favours of a court, is not incompatible with sobriety of manners, and a due regard to our country: that the accomplishments of the fine gentleman, and the politeness of the courtier, do not necessarily exclude the more serious and useful studies. Of this, several late instances might be pointed out; but let it suffice that we here only mention the noble author of this small treatise, which is equally a proof of his publick spirited disposition, and political abilities. In it we have a scheme for a national *Militia*; which every lover of his country cannot but thank him for, as tending to secure our liberties at home, and make us respected abroad: nor do we see any obstacles, at least insurmountable ones, to the execution of it, would the legislature exert itself with a becoming vigour.

In the first section there are many judicious reflections on *standing armies*, and the necessity of having a well
disci-

disciplined *Militia*; some of which we shall take notice of, after informing the reader what the plan proposed by our author is. His observations on the *Roman Militia*, in the second section, are no less curious than just; but having already given a full account of the manner of their forming their armies, we shall not repeat it here*.

We come therefore to section third, where the plan for a national *Militia* is laid down. In the first place, then, it is proposed, that every man in *Great Britain*, from seventeen to forty-six years of age, having 40*s.* a year in land, and under 50*l.* a year; or who is worth 40*l.* in personal estate, and under 600*l.* and his son or sons, being of the proper age; and all those not having 40*s.* a year, or 40*l.* in money or goods, who have votes for members to serve in parliament, and their sons of proper age, to be of the FOOT. And persons having an estate of 50*l.* a year in land, and under 300*l.* a year; or who are worth 600*l.* in personal estate, and under 3600*l.* (and their sons) to be of the HORSE. And he who has 300*l.* a year in land, and under 500*l.* or has 3600*l.* in personal estate, and under 6000*l.*, may have in his choice to serve personally in the *horse*, or furnish a man for the *foot* service, at his own proper expence: But every one who has in possession 500*l.* a year, and upwards; or a personal estate of 6000*l.* and upwards, shall be obliged, at his own expence, to furnish a man and horse, for the *horse* service. He next gives a list of persons to be exempted from personal service: these are peers and their sons, privy counsellors, members of the house of commons and their sons, knights of all degrees, justices of the peace who act, all the clergy, the gentlemen of the law, practitioners in physic, all persons employed in the service of the *Royal Family*, or the government, all such as by their religion (being papists) render themselves incapable of serving, and all civil magistrates, parish-officers, sailors, sea-faring men, fishermen, and watermen.

Having enumerated the persons who are to compose this general *Militia*, he next shews the manner of registering and training them, viz. by making the constables of each parish keep a list of all the fighting men, qualified as above, within their bounds; whom the churchwardens, the first Sunday of every month, are to instruct in the exercise and use of military arms, to be kept for that purpose. But beside this monthly exercise, he proposes that there should be

* See our *Review* for October last, Vol. V, p. 341, seq.

a *general muster* of the whole county, or rather of every hundred, in a year.

The *general Militia* thus established, he comes to the most useful part of the scheme, which is, to propose the manner of forming a select or standing *Militia*, by county regiments (*horse* and *foot*) to be chosen out of the standing *Militia*. And,

First, To proportion, as near as possible, to the property of each respective county, the numbers of men they are each to maintain for their standing *Militia*. In general, he proposes that one man in ten of the general *Militia* of every county should be chosen by lot or ballot to serve in the standing *Militia*; by which means each county will maintain an equal number of men, in proportion to its extent and property; because, as all the *Militia* is composed of men of some property, the number of such men will be equal to the property and extent of each respective county.

Secondly, That these men so chosen be formed into two regiments in every county; one of *Light-Horse*, and the other of *Foot*, which are to be divided into companies and troops. Hence, though every county in *Great Britain* will have two regiments, yet the regiments of the larger and richer counties will be composed of a greater number of troops and companies; and of course have a greater number of men to maintain, than the lesser and poorer counties.

Thirdly, That this proportion of men to each county, be fixed at the first establishment of the standing *Militia*, never to be altered; because it would be endless to be adding or diminishing every year, according to the number of fighting men, who should happen to be upon every annual register.

Fourthly, That these county regiments have an *uniform dress*, to be furnished by the county.

Fifthly, That the time of their service be two years; to be reckoned from the time of their being chosen out of the general *Militia*; at the expiration of which, each man may demand his discharge; and upon his return home to the parish from whence he was chosen, be exempted from all *Militia* duty for one whole year; except he chuses to attend as a volunteer. And as this two years service, beside death and other accidents, will naturally cause great vacancies, the manner of recruiting them should be as plain and easy as possible; which, I think, is answered in every respect

respect, when I propose the county regiments to be recruited out of the general *Militia*, assembled together at the annual county muster; or whenever else the lord lieutenant thinks proper to appoint a county muster: which, perhaps, will be sometimes found necessary, more than once a year; especially in time of war, threatened invasion, or actual rebellion.

Sixthly, The method of chusing those who are to serve in the county regiments, should be by lot; much in the same manner as was proposed above, at the first establishing these regiments: only, instead of every tenth man, it should be the exact number, more or less than every tenth, which the regiments at that time should happen to want; and these to be drawn by lot or ballot, out of the whole number of *militia*, present at the general muster. But in order to make this military service as little burdensome to the people as possible; it is proposed, that if any man, whose trade or calling depends on his personal attendance, and whose family depends on his trade, should chance to draw the lot for entering into the service of the county regiments, shall have it in his option to substitute another in his stead; provided the person so substituted, be equally qualified as to height, age, &c. with himself.

Seventhly, The head quarters of the county regiments to be in or near the county town of each county.

Eighthly, Neither the general *Militia*, nor the county regiments, or any part of them, so as to make a body of armed men, to march out of their respective counties-upon any pretext, or by any command whatsoever; upon pain of being declared enemies to their country, and guilty of high treason.

Ninthly, A reasonable standard, for height should be fixed, under which no man should be admitted into the county regiments, notwithstanding he draws a lot for such admission: And, in this case, the lot drawn by a person not of the standard height, should be thrown in again into the common heap.

Tenthly, The Lord Lieutenant of each county, to have the command of the whole *Militia* (under the King, which is always to be understood) within the county: And to be colonel of each regiment of horse and foot, without pay; and to appoint the officers of each, who are to be paid by the county.

Eleventhly, If any Lord Lieutenant attempt to persuade, or presume to command, the whole, or any part of the general

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general *Militia*; or of the county regiments, so as to make a body of armed men, to march out of the county, he shall be guilty of high treason.

N. B. All cities, which are counties in themselves, are, by these proposals, to be under the same regulations in regard to their *Militia*, as the counties; the chief magistrate of each city having the same power and command over the *Militia*, as the Lord Lieutenant of a county.

As to the great *Metropolis*, the cities of *London* and *Westminster*, which have a *Militia* already, the author flatters himself with the hopes of seeing the magistrates of these corporations exerting themselves, in restoring the credit of their antient *Militia*; that in cases of sudden emergency, they may make use of their own natural strength, and constitutional enforcement of obedience to the laws.

Having laid down this plan of a national *Militia*, he proceeds to shew the advantages of it; and first, for recruiting the *standing* or *crown* army, which, in time of peace, he thinks, should never consist of more than the guards, the foreign garrisons, and the necessary regiments for the *Plantations* and *Ireland*: The manner proposed for recruiting these, is by balloting, or choosing a proportionable number of recruits by lot out of the regiments of each county. The men so chosen, to enter immediately into the service and pay of the crown, and engage for three years in time of peace, and seven in time of war; and after the expiration of which, to be exempted two whole years from all *Militia* duty in the former case, and in the latter to be released from all military duty whatever, during the remainder of his life; except they chuse to act as *Voluntiers* upon any occasion, or in case of invasions and insurrections.

So far, then, is the noble author, from disapproving of a *Standing* or *Crown* army altogether, that he proposes this method of recruiting it with men of property; and even goes farther, by laying down the manner of increasing or adding new regiments to it in time of war. But for this as well as the arguments proving the necessity of a *Militia*, we must refer to the pamphlet itself.

ART.

* We may justly observe with L——d M——x himself, (see his preface, p. 6) that the advantages of this *Plan* will be best known by reading it; acknowledging that our extracts are far from sufficient to give an adequate idea of it.

N. B.

ART. XIII. *The COUNTERPOISE: Being Thoughts on a Militia and a Standing Army.* By W—T— Esq; 8vo. 1s. Cooper.

THE author of this pamphlet concurs with *L—M—*, (of whose performance we have given some account in the preceding article) in the supposition of our great want of a militia, and in the means of restoring and improving this our natural defence; but he differs from that noble writer's opinion of a standing army's being too dangerous to be entertained or trusted at all: as some other writers have also imagined, particularly Mr. *Moyle* and Mr. *Trenchard*. Our author thinks that a standing army may still be kept up, with a more numerous militia for a *Counterpoise*. The latter, he very justly concludes, would be a continual check upon the former, if ever a weak or wicked prince, or general, should attempt to make an ill use of them, by employing their arms against the rights and liberties of their country. After laying down his scheme, which is in general the same with that of *L—M—*, the author observes that the establishment of such a militia as he proposes, will be of inestimable advantage to the community in general; and that the charge thereof will be surprizingly small, when compared with that of other military forces: if, indeed, says he, they should happen to be drawn out on real service, in time of war, the expence

N. B. The following extract from the preface, p. 7 may not improperly be quoted here.

'When I wrote these papers,' says the noble author, 'I had the honour to attend upon the person of the best and most truly PATRIOT PRINCE, that I believe, ever adorn'd, or blest'd any country in the world; and whose loss I had next to his own FAMILY, the greatest reason to lament, of any other person in his service. But I lament it more for the sake of my Country than for myself. I know he intended many excellent regulations for the happiness of ENGLAND; and did me the honour to approve of this scheme for a Militia, in many conversations I have had with him upon it. And at his request I committed it to writing, but too late for his inspection.'

'I now make it public, that the present generation may know the thoughts of their favorite PRINCE, upon this favorite subject: And if they reject it, that posterity may justify, or condemn their choice; and neglect, or adopt it. I only wish, if this Plan is not pursued, that there never may come a time, in which we may want that SECURITY this promises us.'

must

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must be greater ; but then we shall have a good militia that will not be the shame of, but an honour to the nation, amounting to about 150,000 men *. This strength added to our standing army, must give us weight every where, and intimidate all our enemies, both at home and abroad ; and united with our seamen, must deter the *French* and *Spaniards* from using us ill on any account, either in rising our ships, or disturbing our settlements abroad.

ART. XIV. *Observations on the Defects of the Poor Laws, and of the Causes and Consequences of the great Increase and Burden of the Poor, &c. In a Letter to a Member of Parliament.* By Thomas Alcock, A. M. 8vo. 1s. Baldwin.

MR. Alcock is highly dissatisfied with the present manner of providing for the poor. He justly observes, that *England* is the only country in *Europe*, where the poor are provided for by law, an immense sum being annually levied for that purpose; and yet the number of indigent persons, and street beggars, is greater with us than abroad.

Many are the bad consequences he enumerates of this compulsory method of relieving them ; but we shall only take notice of a few. In the first place, then, he observes, that such a method has a tendency to hurt industry, care, and frugality. The fear of one day coming to want, is a strong motive with most people to be industrious and sober ; and to make use of their youth and health, and strength, to provide something for accidents, sickness, and the infirmities of old age. But this motive is much weakened, when a man has the prospect of parish-pay to rely on, in case of future wants or misfortunes : and too many, it is to be feared, trusting to this, have neglected fair opportunities of gaining a tolerable competence, and have become chargeable upon the first cessation of their labour, whether by sickness, old age, want of employ, or otherwise. The sluggard, upon this presumption, is tempted to continue in

* The author tells us that this number may be established for the same sum which 6000 of our present forces costs the nation : So that if we should reduce 6000 out of the 56,000 now maintained in the *British* dominions, it would pay the whole charge, at the highest computation.

flith ;

Both; the glutton, as he receives his gains, eats them, and the drunkard drinks them. In short, men labour less and spend more; and the very law that provides for the poor, makes poor.

He next observes, that this compulsion is not only contrary to the principle of charity in the giver, but destroys gratitude in the receivers; who imagine they have a legal right to be relieved, and therefore owe no thanks to their benefactors. This must of course create a great deal of ill-blood, hatred, murmuring and indignation on the side of the payer, and make him think it an invasion on his natural right, for such unthankful, idle, and profligate wretches to go away with a considerable portion of his honest industry. It must be allowed, therefore, that the poor law tends to destroy charity; especially when the legal exaction is so very high, that no less a sum than three millions yearly, at a medium, is levied for this purpose, which is equal to a land-tax at six shillings in the pound. Add to all this, that the shameless, the impudent, the idle, and least deserving poor run away with this vast sum; while the modest, the bashful, and really indigent are suffered to languish in the most distressful circumstances. People are forced to harden their hearts, not daring to take in a poor wretch for fear of bringing a new charge upon the parish, already overburdened. A person asked for voluntary charity, may with great reason answer to this effect: 'If left to my own liberty, I should be willing to do for the poor to the utmost of my power: but it is grating to be obliged to do it; and yet this is the case; I am obliged to pay so much to the poor by law, that, though my mind be quite charitably disposed, I am not of ability to bestow any thing in voluntary contributions. I already give more by compulsion, than I am well able to do.'

After enlarging considerably on this head, our author observes, that the only good argument in favour of a poor-tax, is, that it forces open the purses of the covetous rich. The generous and worthier part of mankind, it is said, bear all the burden in voluntary charities. But the poor-law obliges the hard hearted and cruel to be merciful, and contribute to the relief of their aged, helpless, distressed neighbours. To this he answers, by asking whether the evils attending such a law do not counterbalance this single benefit? Besides, continues he, if a man hath not the heart to part with any thing voluntarily, let him keep his riches as a curse to himself, and let him never taste the happiness the beneficent

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enjoy; when they relieve the wants, and gladden the hearts of their fellow creatures around them. The people of *England* want less perhaps to be forced, than any other nation under the sun. Witness the handsome subscriptions and generous collections, that even now are commonly made, when the call is really pressing, and the object truly deserving. Witness the daily alms; the lame, the blind, the beggar of every sort commonly meets with, on the road, in the streets, or at our doors, though we know such alms to be wrong, as giving encouragement to strollers, though we know that no poor can justifiably go about, and though we every now and then find, to our cost, such beggars to be impostors and thieves, and by suffering them to come about our houses, give them an opportunity of spying out the weakest parts, and, as occasion offers, of rifling them, and by permitting them to approach our persons, put it in their power, especially on the highway, of assaulting and robbing us. However, it must be confessed, that at present, the love of many waxeth cold. As poor rates have increased, private alms and gifts have lessened; and though the present times afford sufficient instances of occasional benefactions, and particular donations; a general beneficence and constant flow of charity, it is to be feared, do not make up our modern character.

Having thus shewn the inconveniencies attending the present method of providing for the poor, he proceeds next to lay down a plan for relieving the indigent without oppressing the public in such an intolerable manner. He tells us, he is not for repealing the poor law, but only amending it; and therefore proposes, that a poor-house, work-house, hospital, or whatever you please to call it, be erected in some convenient place near the middle of every hundred. It should consist of three parts, one for the impotent, and the able and industrious poor; one for the sick; and one for the confinement, labour, and correction of vagrants, idlers and sturdy beggars. It should be strong and plain: grandeur here is absurd; for surely palaces are not proper for paupers. The buildings need not be of large extent: that part indeed for a correction house should be particularly strong. If possible the building should be erected near some river, and where there is a good deal of waste ground. The river might serve for mills of various sorts, and for many purposes of trade and manufactures as well as culinary uses: and the waste ground might be taken in and improved, and serve for the production of roots and vegetables,

getables, corn, &c. for the rope-yards, for bleaching and drying hemp, flax, yarn, wool, &c. and for many other purposes. If possible also, it should be near some church, that the poor might have the benefit of divine service every Sunday, and other days of public worship.

All persons who begged or asked for relief, should directly be sent to this house, and be immediately admitted, on an order signed by the minister and overseers for the time being, or by a majority of the churchwardens and overseers of every parish. No money, but what passed through this house, should be charged by the overseers. Here the poor should be well taken care of, and supplied with wholesome diet, clothing, and lodging. Materials should be provided for the employment of all those that should be able to work, as hemp, flax, wool, leather, yarn both linnen and woollen, iron, wood, &c. and likewise proper implements and working tools, as spinning wheels, cards, turns, knitting and other needles, looms, shovels, axes, hammers, saws for stone and timber, and perhaps some sort of mills, where a stream could be had, as corn, fulling, paper-mills, &c. Here several sorts of business and some small manufactures might be carried on, as spinning, weaving, stocking and net knitting, sawing, rope-making, wool-combing, particularly in the west of *England*, where the woollen trade is considerable; flax-dressing, particularly in the north, where a good deal of hemp and flax is produced. The manufacture of pin-making would employ a number of poor. A skilful manager would find work of some kind or other for every one. The lame of foot, might use their hands for many good purposes; the blind might turn a windlass, a wheel, or a grinding-stone; children might soon be brought to do many things, to knit stockings or nets, to wind thread or yarn, and assist the weavers, &c. And the aged, if they could do nothing else, might overlook, instruct, and direct others, in those several branches of business they were skilled in. But none should be hardly dealt with, or forced beyond their age and strength.

For encouragement, there might be several little posts in the house, as butler, cook, gardener, porter, house-keeper, chamber-maid, &c. and these given away to those that were most industrious, and behaved best. It might be so ordered, that the poor should in a manner do all the business of the house, and work for, and attend one another, without the expence of taylor, shoemakers, spinsters, weavers, nurses, &c. A gentleman bred a regular apothecary and

surgeon, might be contracted with by the year to attend the sick.

After the buildings are erected, and the furniture, and materials for work, and working implements are provided, the labour of the house will go a great way towards maintaining it. The eating of the house might be upon much the same plan as our county hospitals. The cloathing should be an uniform. The charge of building, and all other expences, should be borne by the several parishes of the hundred, each parish paying a proportion, according to a medium of what they had paid to the poor for four years last past. The money should be assessed and collected, in the same manner as at present.

If any idle, disorderly persons, should be found begging, or loitering about, in twelve hours after notice to depart, they should be taken up by the minister, overseers, or constable, and sent to the house of correction, and there be kept to hard labour for one week, and then dismissed with a pass to the next hundred, &c. on a promise to behave well, and forthwith to repair to their respective places of settlement. And if found a second time loitering or begging, in the same, or any other parish of the hundred, then to be taken up, and whipped at the house, and confined to hard labour for one month. And upon a third offence to be confined, as above, till the quarter sessions of the peace, and on proof of any such person's being an incorrigible rogue, &c. to be transported, made a slave of, or whatsoever the quarter sessions shall think proper. Nay, the officers of every parish should have a power to take up any idle, disorderly, drunken, prophane, abusive persons of their own respective parishes; especially such persons as should frequent tippling houses; neglect to provide for their families; refuse to labour; and had no honest, apparent way of getting a livelihood, and send them to the work-house, and there keep them to hard labour a longer or shorter time, according to the degree of the offence, and appearance of reformation.

If any poor in the work-houses, that were able to work, refused, St. Paul shews us the right and ready punishment, commanding, *That if any would not work, neither should he eat.* In case of theft, quarrelling, abusiveness, drunkenness, contumacy, lying out of the house without leave, selling their cloaths, &c. the acting officers, after proper admonition for the first offence, should have a power to put the offenders into the house of correction, and there keep

keep them to hard labour, and on hard fare for a space of time suitable to the nature and degree of the second offence, with the addition of proper chastisement, if other means would not do, upon a repetition of misbehaviour. The reason I would leave the management of the house so much to the respective parish officers, is because they, as the representatives of the parishes, are the persons most concerned, and consequently, it being their own business, are most likely to mind and do it best.

This is the plan laid down for relieving the poor of all denominations; and one would think it no difficult undertaking to carry it into execution, at the same time, that the public would hardly fail of being eased of a heavy burden, and the poor themselves better provided for. These, with many other judicious observations, are to be found in this pamphlet; which deserves to be carefully perused by all who have it in their power to remedy the abuses complained of. A spirit of benevolence, as well as good sense, reigns in every part of it: witness the manner in which he proposes the poor should be treated in these work-houses. But this is no where so conspicuous, as where he tells us, that it might not be amiss, if these hospitals were empowered to receive all distressed travellers, especially such as should come with lawful passes; and entertain and lodge them for one night: whereby the really distressed would find great comfort, the several parishes be excused the burden, and no persons, under the pretence of shipwreck, or otherwise, could have any plea for going about from house to house to ask for alms and lodging.

ART. xv. *Further experiments on substances resisting putrefaction.* See our last, p. 43.

HAVING given a particular account of the manner of trying antiseptics on the fibrous parts of animals, I shall only (says Dr. Pringle) mention the result of some experiments made with them upon the humours.

1. Decoctions of wormwood and of the bark, also infusions of camomile-flowers, and of snake-root, preserved yolks of eggs, not only several days longer than water did alone, but also when a good quantity of sea-salt was added to it. I likewise found that salt of hartshorn preserved this substance better than four times its weight of sea-salt.

2. Ox's gall was kept some time from putrefaction by small quantities of lye of tartar, spirit of hartshorn, crude

Sal Ammoniac, and the saline mixture, and still longer by a decoction of wormwood, infusions of camomile-flowers, and of snake-root; by solutions of myrrh, camphire, and salt of amber: All were separately mixed with gall, and found more antiseptic than sea-salt; and seemingly in proportion to their effects upon flesh. Only nitre failed; which, tho' four times stronger than sea-salt in keeping flesh sweet, is inferior to it in preserving gall; and remarkably weaker than crude *Sal Ammoniac*; which again is somewhat less powerful than nitre in preserving flesh. The nitre was soon opened by the gall, and emitted a vast quantity of air, which rose as from a fermenting liquor; and when this happened, the gall began to putrefy. But the saline mixture generated no air, and opposed the putrefaction of gall more than it did that of flesh.

3. The last trial was with the *Serum* of human blood, which was preserved by a decoction of the bark, and an infusion of snake-root, nor with less efficacy than flesh. But saffron and camphire were not here above a fourth part so antiseptic as before; whether it be that they are less preservative of this humour, or, as I suspect, that they were not well mixed. Nitre acted nearly with its full force, being about four times stronger than sea-salt: It generated some air, but much less than it did with the gall. No other humour was tried; but, from these specimens added to the former experiments, we may conclude, that whatever is preservative of flesh will be generally antiseptic, tho' perhaps not always with equal force.

4. Having already shewn how putrid flesh might be sweetened, I shall conclude this part of my subject with a like trial upon the yolk of an egg. A portion of this, being diluted with water, stood till it corrupted; when a few drops were put into a phial with two ounces of pure water, and about twice as many drops were mixed with a strong infusion of camomile-flowers. At first both phials had some degree of a putrid smell; but being corked, and kept a few days near a fire, the mixture with plain water contracted a strong *Fætor*, whilst the other smelled only of the flowers.

Thus far have I related the experiments made of antiseptics; by which it appears, that, besides spirits, acids, and salts, we are possessed of many powerful resisters of putrefaction, endued with qualities of heating, cooling, volatility, attraction, and the like, which make some more adapted than others to particular indications. In some putrid

trid cases, many proper antiseptics are already known; in others they are wanting. We are yet at a loss how to correct the *Sanies* of a cancerous ulcer; but, from such a multitude of antiseptics, it is to be hoped some may be found at last adequate to that intention. It may be farther remarked, that, as different distempers of the putrid kind require different antiseptics, so the same disease will not always yield to the same medicine. Thus the bark will fail in a gangrene, if the vessels are too full, or the blood sily: But, if the vessels are relaxed, and the blood resolved or disposed to putrefaction, either from a bad habit, or the absorption of putrid matter, then is the bark a good specific. With the same caution are we to use it in wounds; viz. chiefly in cases of absorbed matter, which infects the humours, and induces a hectic fever. But, when inflammatory symptoms prevail, the same medicine increasing the tension of the fibres, and siness of the blood, a state directly opposed to the other, has such consequences as might be expected.

By the success of the bark in so many putrid cases, it should appear that astringency had no small share in the cure. And indeed the very nature of putrefaction consists in a separation or disunion of the parts. But as there are other cases, in which astringency is less wanted, we may find in contrayerva-root, snake-root, camphire, and other substances, a highly antiseptic power, with little or none of the other quality. And since several of these medicines are also diaphoretic, their operation is thereby render'd more successful.

I come now to the last thing proposed, which was, to give an account of some observations made on substances hastening or promoting putrefaction; an inquiry not less useful than the former. For, setting aside the offensive idea commonly annexed to the word, we must acknowledge putrefaction to be one of the instruments of nature, by which many great and curious changes are brought about. With regard to medicine, we know, that neither animal nor vegetable substances can become aliment, without undergoing some degree of putrefaction. Many distempers proceed from a deficiency of this action. The *Crisis* of fevers seem to depend upon it; and perhaps even animal heat, according to a late ingenious theory.

But, in the prosecution of this subject, I have met with very few real septics; and found many substances, commonly accounted such, of a quite opposite nature. The

most general means of accelerating putrefaction is, by heat, moisture, and stagnating air; which being sufficiently known and ascertained, I passed over, without making any particular experiment on those heads. Lord Bacon, as well as some of the chemists, has hinted at a putrid fermentation, analogous to what is found in vegetables; and this having so near a connexion with contagion, I made the following experiment, for a further illustration of this matter.

5. In the yolk of an egg, already putrid, a small thread was dipped, and a small bit of this was cut off and put into a phial, with half of the yolk of a new-laid egg diluted with water. The other half, with as much water was put into another phial, and both being corked, were set by the fire to putrefy. The result was, that the thread infected the fresh yolk; for the putrefaction was sooner perceived in the phial that contained it, than in the other. But this experiment was not repeated.

In this manner the putrefaction of meat advances quicker in a confined than a free air; for, as the most putrid parts are also the most fugitive; they incessantly issue from a corruptible substance, and disperse with the wind; but in a stagnation of air, they remain about the body; and by way of ferment excite it to corruption.

6. As for other septics, recited by authors, I found none of them answer the purpose. The alkaline salts have been considered as the chief putrefiers. But this is disproved by experiments. Of the volatiles it may be indeed observed, that, tho' they preserve from the common marks of putrefaction, with a force four times greater than that of sea salt; yet, in warm infusions, a small quantity of these salts will soften and resolve the fibres, more than water does by itself. They also hinder the coagulation of blood; and when taken by way of medicine, thin and resolve it, but are not therefore septics. For, so little do these salts putrefy, or even resolve the fibres, when applied dry, that I have kept, since the beginning of June last, notwithstanding the excessive heats, a small piece of flesh in a phial, preserved only with salt of Hartshorn, at present perfectly sound, and firmer than when first salted.

7. From the specimens we had of the antiscorbutic plants, it is likewise probable none of that tribe will prove septic. Horse-radish, one of the most acrid, is a very powerful antiseptic. And tho' carrots, turnips, garlick, onions, celerery, cabbage, and colewort, were tried (as *alcalescents*), they

they did not hasten, but somewhat retarded, the putrefaction.

8. The case was different with such farinaceous vegetables as were examined; viz. white bread in infusion, decoctions of flour, barley, and oat-meal; for these did not at all retard putrefaction; but after it was somewhat advanced, they check'd it by turning sour. By a long digestion the acidity became considerable; which, by conquering the putrescency of the flesh, and generating much air, did not ill represent the state of weak bowels, which convert bread, and the mildest grains, to such an acid, as prevents a due resolution and digestion of animal food*.

9. I examined *Cantharides*, dried vipers, and *Russian Castor*, all animal substances, and therefore most likely to prove septic. The flies were tried both with fresh beef, and with the *Serum* of human blood; the vipers only with the former; but neither of them hastened putrefaction. And as for the *Castor*, so far from promoting this process, that an infusion of 12 grains oppos'd it more than the standard salt.

10. After finding no septics where they were most expected, I discovered some which seem'd the least likely; viz. chalk, the *Testacea*, and common salt.

Twenty grains of crabs-eyes prepared, were mixed with 6 drachms of ox's gall, and as much water; into another phial was put nothing but gall and water, in the same quantity with the former; and both being placed in the furnace, the putrefaction began much sooner, where the powder was, than in the other phial. I infused afterwards in the lamp-furnace 30 grains of prepared chalk, with the usual quantity of flesh and water; and observed, that the corruption not only began sooner, but went higher by this mixture; nay, what had never happened before, that in a few days the flesh resolv'd into a perfect *Mucus*. The experiment was repeated with the same effect; which being so extraordinary, I suspected some corrosive substance had been mixed with the powder; But, for a trial, a lump of chalk being pounded, 30 grains of it proved fully as septic as the former. The same powder was compared with an equal quantity of salt of wormwood, and care was taken to shake both the mixtures alike: But after three

* It is to be remarked that in making this experiment, I did not then attend to a fermentation that ensued, and which was the cause of the acidity. This kind of fermentation between animal and vegetable substance being hitherto overlooked, shall be therefore set forth in my next paper.

days warm digestion, the salt had neither tainted nor softened the flesh, whilst the chalk had rotted and consumed that which was joined to it. Nor were the effects less of the testaceous powders of the dispensary. But egg-shells in water resisted putrefaction, and preserved the meat longer firm than plain water *.

11. To try whether the *Tessaea* would also dissolve vegetable substances, I infused them with barley and water, and compared this mixture with another of barley and water, without the *Tessaea*. After a long maceration by a fire, the plain water swelled the barley, became mucilaginous and sour; but that with the powder kept the grain to its natural size, tho' it softened it, made no mucilage, and remained sweet.

12. Nothing could be more unexpected than to find sea salt a hastener of putrefaction. But the fact is thus. One drachm of salt preserves two drachms of fresh beef, in two ounces of water, above 30 hours, uncorrupted, in a heat equal to that of the human body; or, what amounts to the same, this quantity of salt keeps flesh about 20 hours longer sweet, than pure water; but half a drachm of salt does not preserve it above 2 hours longer. This experiment has been already mentioned. Now I have found, that 25 grains have little or no antiseptic virtue; and that 10, or 15, or even 20 grains manifestly both hasten and heighten the corruption †. It is moreover to be remarked, that in warm infusions with these smaller quantities, the salt, instead of hardening the flesh, as it does in a dry form, in brine, or even in solutions, such as our standard, it here softens and relaxes the texture of the meat, more than plain water; tho' much less than water with chalk, or the testaceous powders.

Many inferences might be made from this experiment; but I shall only mention one. Salt, the indispensable seasoner of animal food, has been supposed to act by an antiseptic quality, correcting the too great tendency of meats to putrefaction. But, since it is never taken in aliment beyond the proportion of the corrupting quantities in our experiment, it would appear that salt is subservient to digestion, chiefly by a septic virtue; that is, by softening and resolving meats; an action very different from what is commonly believed.

* The trial was made with a coarse powder of this substance, but not repeated.

† The most putrefying quantity of salt, with this proportion of flesh and water, is about 10 grains.

ART. XVI. *Cursory Animadversions upon a late Controversy concerning the MIRACULOUS POWERS, &c.* 4to. 1s. 6d. Payne.

IN the preface to this piece, our author, who appears to be a man of sense, learning, and moderation, makes a variety of judicious reflections on religious controversies in general, and the spirit wherewith those who are engaged in them are generally animated. He points out the mischiefs that arise to christianity from the vain wranglings of its professors, and shews that the result of mighty battles, fought by dread heroes, and flaming champions of the christian faith, is often nothing else but the furnishing out spoils for an infidel bystander to triumph in. What he had casually observed in a late controversy, set on foot by the famous *Dr. Middleton*, concerning the *miraculous powers*, &c. he tells us, insensibly led him into such a train of reflection: and as the *free Enquiry* has given great offence, as if it tended to weaken the main evidences on which the truth of christianity depends, his design in this performance, is not to defend *Dr. Middleton*, or to determine positively upon the merits of the cause, but only to offer, in a cursory manner, a few plain reasons to prove, that the being of christianity is no ways concerned in the event of this *Inquiry*; and that the *miracles* of the gospel may, and must be true, though the *miraculous powers* afterwards may be, and, in all probability, are false.

He endeavours, in the first place, to make it appear, that no arguments can be drawn in favour of the *miraculous powers*, during the three first centuries, from the previous supposition of their necessity; and then proceeds to examine what evidence there is for these *miracles*, deducible from the nature and circumstances of the facts themselves. After giving a summary view of the evidence on which the miracles of the Gospel and those said to be wrought afterwards are founded, he mentions several circumstances that excite the strongest suspicion of fraud in the *miraculous powers*, which cannot, with any propriety, be applied to the miracles of the gospel.

After this he offers some reasons why he cannot submit to the testimony and authority of the *Fathers*, nor be dissuaded from believing the *miraculous powers* to be false, though it has been their fate to declare them true: he declares

clares that his disbelief and unwillingness to assent in the present case, is not grounded upon any bad opinion which he had previously conceived of the moral characters of the *Fathers*; being sensible that it would be unreasonable to entertain any suspicions against the goodness and integrity of persons, who had nothing to gain, but a great deal to lose, and who exposed themselves to continual persecution, and even to martyrdom, in confirmation of the truth of what they taught. 'I make no scruple, says he, to declare therefore, that they were perfectly good and honest, influenced by no unworthy motives, but entirely clear of any immoral principles whatever. This I freely own, and this, I trust, is as much as their warmest advocates could wish to have allowed in their favour. How, then shall we secure this reputation to the *Fathers*, and still be consistent with ourselves in rejecting their testimony? Why, either by supposing, that they gave their attestation to miracles without sufficient evidence of their being wrought, or that they thought there was no harm in asserting any point, which would advance the interest of religion; and were induced, upon this account, to declare the *miraculous powers* real, though perhaps, they either knew or suspected them to be only pretended. The former of these shews indeed strong prejudices, and an ardent zeal for the welfare of christianity, which disposed them to embrace, without examination, whatever seemed to promote so good a cause; but amounts only to a charge of weakness and credulity, and is no impeachment of their piety and goodness. And the latter, say the worst of it we can, is nothing more, than a mistaken rule of acting. It is not an evil principle, which grows from a depravity of heart, and, wherever it is found, determines the man bad; but it is only a wrong maxim, a maxim grounded on true notions of morality, which may indeed betray a weakness of judgment, as well as the other, yet furnishes no objection to their integrity; and is but one instance, among a thousand, of a very honest heart, under the conduct of a weak head.

'If it be enquired, why I suppose the fathers to have been either credulous, or influenced by any mistaken maxims of this sort; I answer to the first, that their own writings, and what we are able to collect from others concerning their characters, do plainly shew most of them to have been extremely credulous. This, I presume, is so notorious a truth, that even their greatest admirers will not venture to deny it. And, to the second, it may be replied,

plied, that the remains also of these very fathers, the spirit of the times they lived in, and indeed, the whole history of the church, do all strongly suggest to us, that the most zealous among them, whatever purity or principles they have been remarkable for, have seldom scrupled at any means, for the advancement of their religion; and that this sort of policy, which has usually been distinguished by the name of *pious frauds*, has been practised in all ages of the church, by persons of undoubted character.

‘ Thus then stands my argument, when drawn out into its full length. I am disposed to reject the *miraculous powers* as false, not only because there is no reason for their being true, but also, because they are attended with many circumstances which make them utterly incredible. And though I consider afterwards, that their credit stands upon the testimony of men whose piety and integrity cannot be questioned, and whose moral characters are in every respect unexceptionable; yet I must persist in rejecting them, because, upon further examination, I learn, that these men were extremely credulous, and apt to take things upon trust; and not only so, but that it was an allowed rule of acting among them, to assert and maintain as true, any points, which would promote the cause of christianity, though they either knew or suspected them to be false.’

Whereas it is objected, that by allowing this account of the fathers to be true, the authority of the books of the new testament, which were transmitted to us through their hands, will be rendered precarious and uncertain; our author shews that it was impossible for the primitive fathers to corrupt, suppress, or counterfeit any of the books of the new testament, had they been disposed to do it, since they were known to be the writings of those authors whose names they bear, were widely dispersed over the christian world, and established by the authority of all churches, before the earliest of the fathers were perhaps born, or, at least, become converts to the christian religion.

He concludes with shewing that the particular cause of protestantism is no more concerned in the fate of the *miraculous powers*, than that of christianity in general, and that therefore they may be safely disregarded, and even rejected by us. If any think otherwise, he recommends to their serious consideration, what the ingenious Mr. TOLL, in his defence against *Dodwell*, observes in the following words: ‘ May we not reasonably presume, that if God Almighty thought fit to continue a power of working mira-

cles in his church, he would himself also take care, to have some testimony of the exercise of this power, so authentically recorded, as to put the matter beyond all doubt and disputation with the sincere christians of after-ages? This had been agreeable to that method which he had before observed, with regard to the gospel miracles; and indeed, his not doing it in the case before us, though it is not an absolute and demonstrative proof that there were no such powers existing, yet it undeniably proves, that 'tis of no consequence to us, whether they did or not.

ART. XVII. *The Adventures of a VALET. Written by Himself.* 12mo. 2 Vol. 6s. bound. Robinson.

IT would be some injustice to this author, not to distinguish his performance from the common herd of Adventure-writers; for tho' neither his history, nor the characters he exhibits, are capable of affording more improvement to the reader who expects to draw morality from this species of reading, than may be gather'd from the said herd; yet the vivacity of his stile and the superiority of his language, must give him the preference before all his brother biographers; who to every other fault, never fail to join that of an intolerable dullness. If we may venture to conclude from similitude of manner, the *Adventures of a Valet* come from the same pen with those of Mr. Lovell, and the *Creole*. See Review vol. 3d. p. 58. And vol. 5. p. 237.

Our *Valet* leads his readers through a vast variety of adventures, situations and fortunes. He sets out a player, next he is a beggar, then a beau, supported by a woman of fashion and intrigue; is discarded, languishes in jail, turns author for a subsistence; and regaining his freedom, commences valet to a foreign minister. In this character he gives us memoirs of his master, and of others in whose service he is afterwards engaged; the incidents of which consist chiefly of intrigue and debauchery; and in which himself is generally the principal actor.—We shall give an abstract of three chapters in the 2d. vol. as a specimen of our author's talent at description, which is one of the chief criteria of a writer's abilities for works of this kind.

Our *Valet* having by his misbehaviour, procured his abrupt dismissal from the service of a lady, with whom he had lived in very licentious terms; and having neither friends

friends nor character to depend upon, he was forced to enter his name at one of the publick offices of intelligence, for a service in any merchant's family, or compting-house, for which last his education had qualified him.

* I soon heard, says the author, of an alderman's family, in which a person was wanted to have some care of the accounts of the master's traffic, and to wait at table, and do other offices of the family, but without a livery. I was humble enough to accept the proposal. I waited on my intended master. I was admitted into a pair of great gates, the outside of which was covered with Dr. *Richard Rock's* bills, directions to kidnappers for the plantations, and advertisements for the *Universal Magazine of Knowledge and Pleasure*: Toward the lower verge of one of them, near the wicket in the centre, was cut a hole, armed with the half of an old pair of sheers, which served as a scraper for people's feet, and at the two corners were the remains of a kind of buttresses, at once worn into holes, and tinged to a dingy red, a red that might be smelt, by the continued evacuations of a certain kind, of the whole male part of the neighbourhood. I was surprized to see the porter who opened the door to me appear with a shoe-brush in his hand, having been used to families where the several offices were more distinctly appointed to the different domestics: This, however, was soon after explained to me; and I found this was no servant of the family, but a shoe-cleaner, who rented the dry space within the gateway as his shop (if the working-place of a man who sells nothing may be called by that name) at the price of ten shillings a-year, and the additional agreement of japanning *gratis* all the shoes and clogs in the family.

* As I passed along the yard, I saw, as *Shakespear* expresses it, a *beggarly account of dirty boxes*, old trunks, chests, and cases of rough boards, half of them tumbling to pieces; and toward the end, where there was a larger chasm, stood fourteen or fifteen empty hogheads: On one side was a separate place, the back and two ends of which had been furnished by the walls of the adjoining buildings, and which had been formed into a kind of apartment, by the bringing down a slanting covering of edge tiles from the upper part of the wall, to meet a front made of old boards painted, to preserve them, though the useless labour of the plane had been saved; and furnished with a long aperture, in which was placed a dirty casement, the frame and shape of which bespoke its once having officiated as the covering

to a cucumber-bed. The door of this apartment was locked, but I was informed by the occasional porter already named, that it was the counting house.

‘ I was admitted through a hall, furnished with three chairs and a round wainscot table; the window seats in front, and two forms or branches at the top and bottom of the room rendered a greater number of seats unnecessary; and with seven leather buckets, some of them maimed in the handles, and others deficient as to bottoms, which were hung up in manner of trophies out of reach, as if to put the beholder in mind they were not formed for any thing but looking at: At the end of the room was the foot of an old-fashioned stair-case; my conductor pointed that way, and I was making the natural mistake of going up, but I was directed to a dark continuation of the stairs downward, which I had not seen before, and which led to the subterranean regions. I entered the kitchen, where I found my master washing his hands and face at the sink, my mistress and the young ladies drinking tea upon the dresser, and the heir of the family sitting on an inverted butter-tub, and reading the catalogue of a sale at the *Royal Exchange* coffee-house.

‘ I could have knocked my brains out against the wainscot, if the apartment had furnished any, for throwing myself in the way of such a family: But my mortification was considerably increased by the master of the house observing that I was a comely wholesome-looking young man: The lady assented to the opinion, and miss turning me about by the skirts, added, that she thought I was for all the world like cousin *Abraham’s* foot-boy; the mother replied, the very moral of him; the father assented, and I was received into the family. There are no people so cautious in point of character as to the persons they receive into their families, as those of the city, and indeed none with so substantial reason. I had been informed that there would be great strictness on this head at the office, and had taken the necessary precautions, by directing my new master to lady *Calm*, and first putting her in mind by a letter, that our characters were in one another’s hands, and as she treated mine on this occasion, I should hereafter treat her ladyship’s. This prudent piece of defiance produced what all the intreaties in the world would have attempted in vain: I was recommended to the merchant in such a manner as perhaps no servant ever was before, or ever will be hereafter, and a written testimonial was pressed upon him to be delivered

vered into my hands, importing the same, and with many other qualifications mentioned in it, which were of no consequence to him, but which, as her ladyship observed, might be of use to me if ever I should think of getting into the polite part of the town again; and which her real friendship and good-will to me would not let me be without, in case of my wanting a recommendation I had so much right to, at a time when she might be in the country.

‘ It was heartily against my inclination that I set myself down in this strange, and, as it appeared to me, mean, miserable, and dirty family; but I had advanced too far to draw back, and I determined to keep in it as a means of being the best security, till something more calculated for my acceptance should offer itself.

‘ Though the keeping of accounts was in a manner new to me, by my long disuse of it, I found it become mighty familiar, after a very few trials. I was careful to an uncommon degree, from a sense of the vast importance of every figure, and the consequences that might have attended a mistake, a sense which people lose by being habituated to it. I considered my master as a man labouring to live, and whose industry for a twelve month might be rendered fruitless by one mistake of my pen: This was not indeed exactly the case, though it appeared so to me; but the consideration was of such weight with me, that I paid an attention to his affairs, which he acknowledged he never saw before in a servant, and which endeared me in an uncommon manner to him.

‘ If he liked me the more the longer he knew me, a farther acquaintance with the nature of his affairs, gave me a better opinion of them: I found, before I had lived a week in this busy and unostentatious part of the world, that the same appearances were to be met with almost every where. I have seen a man come in from a walk in the rain from *Islington*, and purchase, by report only, goods to the amount of a fortune, for which his word has passed as current cash, and have had another interrupt the mending a hole in his stocking to pay me a thousand pound upon demand.

‘ I had heard a great deal of the pomp, splendour, and profusion in which the merchants, whose names are known about *St. James’s* live, and I had opportunities of finding that the report hardly did them justice: It was on the strength of this opinion that I had enter’d the service of

this body of men ; but I found I had got in among a lower order of them. My master, and a number of others of the same stamp, who were his friends and acquaintance, were not without the ambition of appearing great, and making a figure in the world as well as the others, but they were only in the way to it. They were scraping together and saving for the fifty five best years of their lives what was to make them eminent in the five remaining ones, when they were past the enjoyment of them : It was a maxim I found with them all, that while a man is in trade let him be so, when he can play with his business then let him do what he pleases. My master, whom I had hitherto held in a contemptible light, I by a very odd accident discovered to be worth not less than forty thousand pounds. He had set himself at sixty thousand for his stint, and when he should have arrived at that, determined to make the figure which he saw among some of his neighbours.

‘ It will appear odd that I became so exactly acquainted with the fortune of a person I had lived so little a time with ; but the means of my coming to the knowledge of it will appear yet more singular. In the gayer part of the town ostentation makes the way for knowing what every man is worth, if we will reduce the account to about one third of what it is stated at ; but in the city it is otherwise, people are nice to the utmost punctilio as to their credit, and so far as this depends upon their fortune, they take care that shall be no secret. They would be hurt in the tenderest point, if it could be suspected they set themselves at more than their stock, or dealt for more than they had to answer ; but beyond this they have no ambition, or, if they have, it is rather the odd one of blinding the world as to what they are possessed of, perhaps that they may be suspected of more than they really have.

‘ Under these circumstances, it will not appear easy to conceive how I became so intimately acquainted with the fortune and affairs of my new master. Women are the keys to every secret, as well in the counting-house as in the cabinet. They are often employed by people of address to this purpose, and when they are not, they as often become the occasional means of the discoveries. I mentioned in my account of the family I was now got into, an unmarried daughter : Miss was at this time near sixteen : She had been bred at a school in the next lane, where the daughters of all the carpenters and glaziers in the neighbourhood had their education : Madam la Gouvernante had

inculcated

inculcated in her a dread of every thing that had the appearance of a man, as if the poison of a viper had been hid under his tongue, and the mother had assisted the prudent care of this sage matron, by keeping her out of the way of every thing that could have undeceived her.

When the family went on a visit, or to a public place, which perhaps happened twice a year, the young lady was locked up in her nursery with the maid of the house, and her dolls for her companions; and when any company came in on a visit, as that damsel had some other employment on these occasions, the young lady was sent to her former governess till the hurry should be over. She was informed that eating more than half a bellyfull at a meal hurt the complexion, and the maxim that maids should be seen and not heard, had been so often repeated to her, that she hardly knew whether she had the use of her tongue.

She had conceived a dread of every thing that had the appearance of a gentleman, as a monster that would eat her up, and never saw a laced coat in the street that she did not take shelter from it in the next shop: All this terror could not, however, suppress her ideas of the happiness of an union between man and woman: The liberty she saw the wife of the shoe-cleaner, at the gate, who sometimes was admitted to do the lower offices of the family, enjoy, stung her on the comparison with her own confined state; and she had at length found the way to separate the ideas of gentleman and man, and though she had not the courage to disobey her parents in thinking of the one, she found no law in her mind against indulging herself with the thoughts of having the other for a companion. She was too much in terror of a rebuff to give the least hint of her thoughts to father, mother, or servants, but perfectly convinced that the wife of any body was a happier creature than the daughter of her father, she had resolved to make her choice, and risk the consequences.

Cousin *Abraham's* footboy had sometimes been in the kitchen, waiting for the answer to some message, while Miss was drinking tea with the maid there. He had been the only thing of the male-kind she had been suffered to see within ten yards of her, and consequently she had no ground to suppose the rest of the species at all superior to him: She had determined on marrying unknown to her father or any body, and had fixed upon this youth as the husband: She gave him many kind looks, and received as many from him, before she ventured to disclose her senti-

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ments: At length, ‘‘ It does not signify, *James*, says she, it may as well be done at first as at last, and I will break my mind to you. Have you a mind to be married, *James*? If you have, why come along, and don’t be afraid of nothing.’

‘ *James* had not lived in our part of the town; if he had, the good intentions of the lady would have met with a more favourable reception: He was not without inclination either to his mistress, or what he might expect to get by her; but the fear of the gallows supplied the place of honesty, as it has done on many a similar occasion with greater men than *James*, and under pretence of going to get a hackney coach to carry them off, he found means to disclose the whole matter to the father. *James* had a crown given him by way of reward for his honesty, the lady was locked up for a quarter of a year, and somebody else was always sent of his master’s errands to this family for the future.

‘ Caution was never among the number of our young lady’s good qualities: She had given no great proof of her reserve in declaring me at first sight very like this faithless youth; but as the parents knew I could have had no intimation of that affair, and as between their own good lessons and those of the governess, they took it for granted that the lady was now thoroughly cured of such mean notions as liking servants, they were in no sort of care about it. This however, though I then knew nothing of the matter, the reader will find was a circumstance not a little in my favour; and there was another thing which added to the security of the parents on this head. When my master had enquired after my character of lady *Calm*, he had not contented himself with what the lady told him, but like a prudent man, who knew the kitchen was the part of the house where the family secrets were most known, he had descended thither, and sifted the inhabitants as to my behaviour, and the reasons of my leaving my place. The accounts he received from these people perfectly confirmed the good character the lady had given me, and on pushing his enquiries farther, he was told by an upper servant, by way of a profound secret, that I was always a vast favorite of my lady’s, that my going away was what nobody ever thought of; that it was owing to some dispute which nobody knew any thing of but ourselves; and, in fine, that notwithstanding I chose to be disguised like a
servant

servant at present, I was a great gentleman, and so the world would see one day or other.

“ My master had looked upon this last circumstance as a paltry trick at the time when he heard it, otherwise, in all probability, he would have made some farther enquiries into it, before he admitted me into his family. Though he had laughed at it then, he took it into his head afterwards to believe it was not without foundation; and on the strength of that opinion he took occasion, one morning when we were in the compting-house, to address me in this manner: “ I have all the reason in the world to be satisfied with your behaviour, sir, says he; but I have something to name to you, that will give you a better sense of the opinion I have of you than a dry compliment: My daughter likes you, she has told me so, and she says she believes you do not dislike her. You see I have a son who has a title to a considerable share of what I shall be worth, but I shall not turn out the girl empty: I can at present command forty thousand pounds: I employ it in trade that I may get it to sixty, and I can’t take much of it out at this time with convenience. I can give her four thousand down, and I will give four more when I die or retire from business: I know you are a gentleman, though you have chose to be in this disguise; if it suits you to make a fair settlement in proportion, and you like the girl, why take her; if not, why be upon honour that you will not take any advantage of what I have told you, and continue with me as you are as long as you find it convenient to your self.”

“ I was startled at the honest frankness and generosity of the proposal: I assured my master he had been misinformed as to my affairs, and after thanking him for the favour he had intended me, I told him that as it was not in my power to accept of it on the equal terms under which he offered it, I never would presume to think of it at all: But that if he could confide in my conduct, I should be happy to continue with him in the station I at present held. He shook me by the hand with great heartiness and friendship, told me I was an honest young man, and he would trust his whole fortune with me; and adding that he wished things would have answered for me to be a match for his daughter; and that he knew I should have more honour than to think any thing about it, as they did not, left me with orders for the business of the remainder of the day, and went to the exchange with a heart as easy as if he had never thought of the disappointment he had met with.

‘ To do justice to this plain honest man, I am to confess that his behaviour did not from this time alter toward me : But with my lady and mistress it was otherwise : She could not bear to have a servant in the house that knew her daughter was in love with him, and she found an easy way to rid herself of the incumbrance, by making my post very disagreeable to me. I had fallen into a sober turn : I grew not only satisfied but pleased with the quiet and retired life I lived among the people of business, and but for the consequences of this incident, I believe I should never have quitted it. How little do we see into futurity, and on how trivial accidents do the most important things of our lives turn !

‘ I found the intention of my lady and mistress ; and I found it would be necessary to obey it. I told my master of it, with all that frankness and tranquillity I had learnt from him on the former occasion : He said he was heartily sorry, but he could not deny but I was in the right : And promised to enquire after a better place for me among his acquaintance. He was as good as his word : I was engaged by a man of vast dealings and fortune as the second in his counting-house, and only waited my present master’s providing himself with another to go to my new place. In this interval I had been late on a message of civility into the farther part of *Bishopsgate-street*, and was returning with an appointment for a country expedition for the next day, when a great noise called me across the way to a considerable cluster of people who were surrounding an old gentleman and two young fellows in naval uniforms. The old man was bleeding from a wound on his head ; one of the young fellows was threatening him with farther resentment, and the other, whose back was towards these two faced the mob, and with his sword drawn in his hand kept them all at bay. On enquiry into the cause of the disturbance, I found it arose from the old gentleman’s not getting out of their way as they were reeling along, which a lameness from the gout had rendered impossible for him to do with sufficient expedition, and which they were pleased to call taking the wall of gentlemen who bore the king’s commission.

‘ The mob were instant with the constable to knock them down : The hero who stood on the defensive threatened immediate death to any that offered to lift up a staff, or but to stir one step nearer them, and the unhappy victim to their resentment was at once receiving more blows and in-
treating

creating pardon. I slipped between the wall and the back of the hero who was insulting the weak and inoffensive person, and snatching at the hilt of his sword got it out of the scabbard before he was aware of the attempt: The mob huzza'd and drew back: I placed myself in a posture before the hero who had the other sword, and told him if he did not instantly surrender to the officer of justice I would kill him. His answer was a thrust at me, I parried it, and seeing there was nothing else for it, ran him through just below the shoulder. He fell with the wound, which was a very painful, though not a dangerous one; his companion in the confusion escaped; the old gentleman was conducted home, and the wounded person to the round-house.

Incidents of this kind are so uncommon in the city that every part of the neighbourhood was in the morning full of the praises of the person who had occasioned the taking the villain: I had no ambition to be known about it; but a servant of my master's banker having been one of the mob, told every body who it was that had done it. I had even had the moderation to say nothing of this at home, so that the surprize of my master on seeing me receive a handsome present in a bank note from the gentleman whose life I had probably saved, was what it would not be easy to express. I received the congratulations of all the people about us on the occasion; and my master, who loved me heartily and honestly, charmed with the fine things that were said of my courage and generosity on this occasion, shrugged up his shoulders, and told them he did not at all wonder at it, nor may be would they, if they knew all: That I was a gentleman, a lord for any thing he knew, in disguise: That every body knew it very well where I came from, and that he had offered me his daughter for a wife, and I had refused her.

I dare believe this worthy and generous man intended nothing but my service in all that he had said; and the reader will probably be of opinion that the incident, and all its circumstances, ought to have recommended me to the people among whom I was: But different persons see the same object under different lights: My new master sent me an excuse about the place, and a small present by way of making me amends for the disappointment: And I found it was universally whispered about, that I had better go back to the part of the town I came from, for they did not want any disguised gentleman or fighting clerks in the city.

‘ I have often, on the recollecting the several passages of my life, thought that I have a right to complain; as many of the most distressful scenes of it have been such as I neither had expected nor could be fairly said to observe. The consequence of my libertinism in the service of lady *Revell* I do not rank among that number of unmerited misfortunes, but this new one surely I have a right to class with them. At a time when I had reduced my expectations to what I saw before me; when I had found the way, by my honest industry, to support myself in a manner that I was satisfied with, to have then, while under engagements that seemed to secure it to me, an accident which it would have been base to have avoided, under which it was virtuous to act as I did, and from which I had a right to expect favour and advantages, misunderstood and misrepresented in such a manner as to turn me once more again a drift in the world, exposed to ruin, and divested of every hope of what appeared just before a certainty of happiness to me; all this surely is just reason of complaint. I had learned the art of submitting to what it was impossible to avoid. I tried to reconcile my intended master to my conduct and character, but in vain: My present one was much my friend, he told me I deceived myself if I imagined I should ever be able to set myself upon any footing again in the city; and adding, that he thought me excellently qualified for making my fortune at the other end of the town, by obtaining a post in some of the offices, as a reward to my service in a nobleman’s family, he recommended it to me to throw myself into the way of it.

‘ I used all the necessary means to find a place at the polite end of the town, but long in vain. It was an ill time of the year, most of the families worth serving were in the country, and the rest had no changes in them, as the servants did not think it worth while to leave even bad places, till the time of getting into good ones should come. My master had a new servant in my post, but he generously gave me the protection of his house till I should be provided for.

‘ One day as the family were at dinner, a violent ringing of the bell summoned me, who was the only idle person in the house, to the gate. I had no sooner opened it than a very elegant female figure appeared rising out of a chair; but in an instant the mixed smell of the shoe-cleaver’s implements, and the occasional deluges at the door-posts struck her down again. She held her nose as she sunk
hastily

hastily into the seat, and making a motion with her other hand toward the house, the chairmen took her up again, and carried her to the hall door.

‘ I had been used to genteel figures among the female world, but heaven ! what was the astonishment of our sober family, to see enter upon them, as just risen from her bed, a lady in her *Pete en l’ Air* and slippers. They were getting up all at once, but she told them she begged she might not disturb them : That she only came to enquire the character of a servant, and would wait till they had dined before she gave them any trouble about it. This was a piece of politeness that cost her very dear, as the sight and vapour of such viands as these coarse eaters sat down to, was a new kind of mortification to a person of her turn and delicacy; and perhaps not less troublesome or offensive than the complication of stinks at the door, though more unavoidable. It was politeness to seem entertained independently of them, not to take them off from their dinner. The lady took up a treatise of *Italian* book-keeping that lay in the window, and kept her eye on it with as much seeming attention as if it had been the history of *Tom Jones*. The young lady at the table had by this means an opportunity of viewing her, and she did not lose it. What was her amazement to see in the place of her dowdy cap and ribbands, a head of fine flaxen hair, combed in an elegant irregularity to the face, behind braided into a ramillie, and turned up under a gauze cap, not much larger than a crown piece. Nature had denied this ornament of the female sex height, but she had made amends for that deficiency by a symmetry of form not to be equalled, and the taste of the lady and of her tradeswomen together, had found the way to shew those elegancies in a more advantageous manner than they ever will be seen in any body else : The sleeves of her sack were made so nicely to fit her arms, that the fine turn of them was visible through : Stockings, the silk of which was hardly thicker than a cobweb, tell so close about the elegantest legs in the world that the very veins might be traced under them, and the snowy colour of the skin underneath gave a whiteness to them that every woman of her acquaintance had turned off her hosier for not communicating to hers : Her complexion would have laid her under the censure of painting, had it not been finer than that artifice can bestow; and her blue eyes would have made those of the immortal *Pallas* grey in the comparison. The young lady of the house suppressed her passions a long time, but at length envy and despair

despair burst out together into tears. The dinner and the naughty girl were removed : The family faced about to their visiter, and she, with the jauntiest air in the world, throwing her head back in her chair, and tossing one of her legs upon an adjoining one, began to ask some questions relating to her business there, of the lady of the house : That sage matron was rising as she spoke, a stare of wonder and a lifting up of both her expanded hands stood in the place of an answer : She turned her back and walked out of the door.

‘ The visiter’s look testified her surprize ; but the good man explained the incident by telling the lady with much honest confusion, that he believed her putting up her foot in that manner, had occasioned his wife’s going out of the room : This was no unfavourable incident for me, as it left my character in hands that I knew would do it more justice than the lady who had just gone off would have done. ‘ O I am very much concerned, sir, says the lady, I forgot you in the city are all prudes : But this is a custom in *France* ; the best women there I assure you, will tie up their garters in an assembly ; but, sir, I want to know how your late servant behaved with you.’ My worthy, my honest, and good master, who sincerely loved me, and who believed I deserved all the friendly things he could say of me, said every thing that he thought I deserved ; he expatiated on my honesty, my fidelity, my sobriety, and indeed on every virtue that ought to recommend a man to society : The lady heard him with some impatience, and at length replied, ‘ All this, sir, is very well, but it is not the thing I want to know : Can he bear a flambeau genteelly before a lady’s chair ? does he understand rapping fashionably at a door ? and can he deliver a *How d’ye* sensibly, and save one the trouble of writing of cards ?’ The good man stared : He confessed these were qualities he had never occasion to experience in me : That I had many a time transacted affairs of four or five thousand pounds for him, and that he never had scrupled to trust twice that sum in bank notes in my custody ; but that as to cards and how d’ye’s, he did not know what they were, and for a flambeau he never saw one in his life. The lady was taking her leave with begging my master’s pardon for the trouble she had given him, and saying I might do very well for another place, but that I was not the sort of fellow she wanted ; but the good man recollected in time, that I had a recommendation which would answer all the lady’s purposes, though such a one as he could give me was not calculated to do so.

‘ It was now that my written character, the overflowings of lady *Calm*’s generosity, became of use to me. I was called in, and no sooner produced it, than the lady, looking me full in the face, exclaimed, ‘ Angels ! how have you metamorphosed yourself ! is it you ! O I need not ask any farther questions. I know lady *Calm*’s hand very well, and I remember you there, the best servant in the world. I’m very glad I have met with you. You may come to me this evening.’

Our readers, we doubt not, will agree with us, that in the foregoing extracts, there are many true, though careless and incorrect sketches of real life, and such as bespeak the author to have been acquainted with the scenes and characters he has taken upon him to paint.

ART. XVIII. *The Theory of the Moon made perfect, so far at least as to determine the Longitude both at Sea and Land, within the Limits required by Act of Parliament. To which is added the Use which may be made of Comets.* By Samuel Hardy. 8vo. 1s. Cooper.

SINCE the passing of the bill for a reward for the discovery of the longitude, several methods have been proposed, which are demonstrably true, and have often been put in practice with good success.

The best means our seamen have at present for correcting their journals, is the latitude of the place the ship is in, deduced from observations made of the altitudes of the sun and fixed stars; and which is of vast assistance to them; and could the difference of longitude be determined to the same degree of exactness as the latitude, the art of navigation would be rendered complete. To supply this defect is the intention of the treatise we are now to consider; but first it may not be amiss to point out some of the principal methods which have been already proposed, and the impediments which render them not so practical, as those for discovering the latitude.

The difference of longitude between any two places, is equal to the arch of the equator intercepted between the two meridians passing through the two places; and is analogous to the quantity of time, that the sun requires to move from one meridian to the other; or, in the language of *Copernicus*, that is elapsed between the application of the meridian of one of the places to the sun, and the meridian
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of the other; for since the sun performs his revolution in the space of twenty-four hours, or, which is the same, since the revolution of the earth about her axis, is performed in the same time; it follows, that every hour there passes over the meridian one twenty-fourth part of 360 degrees, or of the whole circumference of the equator, equal to 15 degrees, in two hours one twelfth part, or 30 degrees, and in any greater or lesser space of time a proportional greater or lesser part of the equator. Whence it follows, that if the difference of longitude, or arch of the equator intercepted between the meridians passing through any two places be known, the difference of the times of the day in those two places is known also, and consequently, the hour in one place being known, the hour in the other is known also; and *vice versa*, if the difference between the times at any two places be known, the difference of longitude between those two places is known also, by reducing the difference of the times into degrees and minutes, allowing 15 degrees to an hour, &c.

From what has been said, it follows, that if by any contrivance whatsoever, the hour of the day, at the same point of absolute time in two different places can be obtained, the difference of longitude between those two places is known also, and by comparing the times together, it is easy to pronounce which place lies to the eastward or westward of the other.

Wherefore, if two or more persons can view the same appearance at two or more places, and pronounce the time at each place when such appearance was visible, or if the time when any notable appearance shall happen at any place be calculated, and the time when that appearance was visible at any other place was observed, these times compared together will give the difference of meridians, or difference of longitude between the two places. Hence an excellent method has been proposed, which is the eclipses of *Jupiter's* satellites.

Jupiter has four satellites or moons constantly attending him, and always observe the same laws in moving round him. Now, as neither *Jupiter* nor any of his attendants have any native light of their own, but shine with a borrowed light from the sun, each satellite in every revolution about *Jupiter*, suffers two eclipses, one at its entrance into the shadow, the other at the entrance of its passage behind his body; consequently, at each revolution of the satellite, there are four remarkable appearances, one at
the

the entrance into the shadow, and one at the emerſion out of it; one at the entrance behind the body, and another at the coming out; but of theſe the two former is chiefly regarded by aſtronomers, becauſe the ſwift motion of the ſatellites plunge them ſo quick into the ſhadow of *Jupiter*, that it is no difficult matter to pronounce, by the help of any telescope by which they may be ſeen, the exact time of their immerſion and emerſion.

Now as theſe happen at the ſame moment of time, and as the motions of the ſatellites are ſufficiently known, there is nothing wanting but a catalogue of the eclipses to be published for the meridian of any one place, and the obſervations made in different places, compared with the times ſet down in the catalogue, will give the difference of longitude between the place of obſervation, and the place for which the catalogue was published.

When we conſider the great number of theſe eclipses which happen every year, there being more viſible in one year, than there are days in it, and conſequently, but few nights when *Jupiter* can be ſeen, which is nearly eleven months of the year, but that an eclipse of one or other happens, and ſometimes two or three in a night; the eaſineſs with which they may be made; their requiring only a telescope of eight or ten feet in length; it is ſurprizing that our ſeamen have ſo long neglected them, eſpecially with regard to finding the longitude of the ſeveral ports they ſail to.

Another method of diſcovering the longitude is by the help of pendulum clocks and watches, whoſe ſtructure have been greatly improved by their inventor M. *Huygens*, and published in the *Philosophical Transactions*, N^o. 47. where the ingenious author has ſhewn in what manner theſe machines are to be uſed in finding the longitude at ſea, with directions for adjusting and keeping a journal by them. But the beſt machine of this kind, and which muſt certainly prove of uſe in diſcovering the longitude, is that lately invented by the ingenious Mr. *Hariſon*.

The chief objection againſt machines of this kind, is the effects which heat and cold have on the ſprings and pendulums; there having been ſeveral contrivances for hanging them ſo as not to be affected by the motion of the ſhip; but theſe effects are ſo regular, that, doubtleſs, they may be eaſily accounted for.

Having given this ſhort account of ſome of the principal methods that have been propoſed, we ſhall now conſider the method offered

offered by Mr. *Hardy*, in the pamphlet before us ; which is by the appulses of the moon to the meridian of the place. In order to this, he lays down the following proposition : ' The right ascension of the sun when he is upon one meridian differs from his right ascension when upon another meridian : and this difference is to the horary difference of those meridians, as the increase of the sun's right ascension in 24 hours to the space run over by a meridian in the same time.'

From this proposition he deduces the following lemma : ' Although when the sun comes to the meridian of any place, it is always 12 o'clock at that place, and so no horary difference can be discovered merely by observing the time of his appulse to different meridians ; yet the moon comes not to all meridians at the same time, but at times differing from one another in proportion to the velocity of the moon in her orbit, and the distance of those meridians from each other.

' This seems to have been but little attended to ; yet every astronomer will assent to it as soon as it comes to be explained. Let us fix upon *London* for one meridian, and let us suppose another distant from it 28 degrees westward. This converted into time = 1 hour 52 minutes. The moon is continually shifting eastward : suppose then that she moves at this time 15 degrees in 24 hours ; that is, 1 degree 10 minutes in 1 hour 52 minutes. Suppose then, that the moon is observed to be upon the meridian of *London* at 12 o'clock, *P. M.* it is now at our meridian 10 hours 8 minutes, *P. M.* But by that time it is 12 o'clock, *P. M.* at this latter meridian, the moon will be eastward from it 1 degree 10 minutes. And therefore, this meridian must go so much farther eastward before it will pass through the moon ; that is, it will be 12 hours 4 minutes 40 seconds at this meridian, when the moon is upon it. Now the faster or slower the moon moves, the later or sooner will this meridian overtake her ; and the farther any meridian is distant from this, eastward or westward, the sooner or later will that meridian arrive at the moon ; which is what we proposed in our lemma.

' From whence we may deduce an easy method for discovering the longitude of a ship at sea, supposing the moon's theory to be known. For then we can certainly calculate the time of the moon's appulse to each meridian, and make proper tables of such her motion. Suppose we then, that

that we have a table shewing at what time the moon comes to the meridian of *London* each night in the year. We have also a table for the moon's hourly motion, and so for any smaller time: consequently, we have the difference of time between the appulse of the moon to the meridian of *London*, and a meridian 1 degree eastward or westward. Let us then suppose every thing as in the preceding lemma: in this case for every degree of longitude we are to allow 10 seconds. Suppose then I was at sea, and by observation I found that the moon was upon the meridian of the ship at 11 o'clock, *P. M.* By the tables just mentioned, I found, that the moon came to the meridian of *London* this same night, at 10 hours 55 minutes 20 seconds, *P. M.* The difference of time then is 4 minutes 40 seconds = 280 seconds; which divided by 10 seconds, the quotient will be 28 degrees, which is my true distance westward from *London*.

' Thus it appears that this method is true in theory: but I am aware that it will be objected, that the theory of the moon is not perfect enough for our purpose: her inequalities are not sufficiently known, so as to calculate her true place nearer than two or three minutes of a degree: and if her true place cannot be determined, then, neither can the true time of her appulse to any particular meridian be determined.

' But this is no objection to our present method: for the error of appulse will always be in proportion to the error of her place: and in the same proportion will be the difference of time between her appulse at the meridian of *London*, and a meridian distant from thence 1 degree eastward and westward; while the time of appulse to the meridian of the ship is had from immediate observation; and so has no dependance on the aforesaid calculations. Though therefore the time of her appulse to the meridian of *London* and the meridian of the ship be greater or less than it should be; yet, because the number by which that time is to be divided is always greater or less than it should, in the same proportion as that time is greater or less than it should be, the quotient will still be the same; and this quotient is no other than the difference of longitude in degrees. All this is very clear from the doctrine of proportion: for, if the divisor and the dividend be diminished in the same proportion, the quotient will still be the same.'

The author then proceeds to shew how to correct any errors in the longitude by observing the culmination of a star.

star. And also how to multiply the opportunities of discovering the longitude, by shewing how it may be found by an observation of the moon in any other situation.

But the principal thing which at present seems wanting to render this and the former methods practicable at sea, is a true knowledge of the hour of the day or night, when any observation is made. And with regard to Mr. *Hardy's* method, the chief difficulty is to find the exact time of the moon's appulse to the meridian, which, by the methods at present in use at sea, seems almost impossible. It is well known to those who have made observations upon the sea how difficult it is to obtain the altitude of the sun to two or three minutes, even by that noble instrument lately invented by the learned Mr. *Hadley*; and consequently the appulse of the sun or other object to the meridian, can hardly be obtained so near as one minute, which will produce a prodigious error in the longitude. Indeed, upon the land, by the help of good instruments, especially by a mural arch, the time of appulse may be found to the greatest exactness; but this is not the case at sea; the mariner is exposed to unavoidable errors in his observations, which flow from different quarters; especially from the prodigious motion of the ship.

But it is well known, that if a method ever so easy were proposed for finding the longitude at sea, it could not be put in practice, with any desirable success, till the longitudes of the sea-coasts were better determined; for it is very certain, that the surer any man is of the longitude of any place at sea, the surer he is to miss the port he is designed for, if the longitude of that place be not truly determined; and therefore, the first thing necessary to be done, is to have all our sea coasts better settled, and new sea charts formed: let this be first executed, and the success of these observations will doubtless encourage them to put these methods in practice at sea; for things which we are unacquainted with, generally seem more difficult than they really are, and experience often renders those things easy, which at first sight we thought impossible.

ART.

ART. XIX. HÉRME'S : or, *A Philosophical Inquiry concerning Language and Universal Grammar.* By James Harris. 8vo. 6s. Nourse and Vaillant.

THE subject of the performance now before us, how useful soever, is, at best, but dry and unentertaining, and cannot easily be handled in such a manner as to be agreeable to the generality of readers. Our learned and ingenious author, however, has treated it with great accuracy and precision, and shewn a thorough acquaintance with the best ancient grammarians and philosophers, from whose writings he has filled his book with a multiplicity of quotations. He has not confined himself entirely to what is promised in the title-page of his work, but has expatiated freely into whatever is collateral, aiming, as he tells us in his preface, on every occasion to rise in his enquiries, and to pass, as far as possible, from small matters to the greatest.

The whole work is divided into three books; in the two first of which *language* is resolv'd, as a whole, into its constituent parts. Our author begins from a *period* or *sentence*, which, after *Aristotle*, he calls a *compound quantity of sound significant, of which certain parts are themselves also significant.* All the different species of sentences he reduces to two classes, viz. *sentences of assertion*, and *sentences of volition*, referring them to the two leading powers of the soul, *perception* and *volition*. After this he proceeds to treat of *words*, the smallest parts of speech. Now these, he tells us, are all either *significant by themselves*, or *significant by relation*: if *significant from themselves*, they are either *substantives* or *attributives*; if *significant by relation*, they are either *definitives* or *connectives*. So that, under one of these four species, *substantives*, *attributives*, *definitives* and *connectives*, or, in other terms, *nouns*, *verba*, *articles* and *conjunctions*, he includes all words, however different.

Having reduced all words to these four classes, he goes on to give each of them a distinct and separate consideration, and begins with *substantives*, which, he tells us, are either *primary* or *secondary*, that is to say, in a more familiar language, *nouns* or *pronouns*. The *nouns* denote *substances*, and those either *natural*, as *man*, *oak*, &c. *artificial*, as *house*, *ship*, &c. or *abstract*, as *motion*, *virtue*, &c. They moreover denote things either *general*, or *special*, or *particular*. The *pronouns*, their substitutes, are

either *prepositive*, or *subjunctive*. The *prepositive* is distinguish'd into *three* orders, called the *first*, the *second*, and the *third* person. The *subjunctive* (*who, which, that*) includes the powers of all those three, having *superadded*, as of its own, the peculiar force of a *connective*.

Having done with *substantives* he proceeds to *attributives*, which he divides into those of the *first*, and those of the *second*, order. *Verbs, participles and adjectives*, as denoting the *attributes of substances*, he calls *attributives of the first order*; and *adverbs* he calls *attributives of the second order*, as denoting *attributes of attributes*. He treats fully and distinctly of the various species and attributes of verbs, and bestows a long chapter on *time and tenses*, which being a curious subject, we shall present our readers with the greatest part of what he says upon it, as a specimen whereby they may, in some measure, judge of the rest of his performance.

'*Time and Space*, says he, have this in common, that they are both of them by nature things *continuous*, and as such they both of them imply *extension*. Thus between *London and Salisbury* there is the extension of *space*, and between *yesterday and to-morrow*, the extension of *time*. But in this they differ, that all the parts of *space* exist *at once and together*, while those of *time* only exist in *transition or succession*. Hence then we may gain some idea of *time*, by considering it under the notion of a *transient continuity*. Hence also, as far as the affections and properties of *transition* go, *time* is *different* from *space*; but as to those of *extension and continuity*, they perfectly *coincide*.

'Let us take, for example, such a part of *space*, as a *line*. In every given *line* we may assume any where a *point*, and therefore in every given *line* there may be assumed infinite *points*. So in every given *time* we may assume any where a *Now* or *Instant*, and therefore in every given *time* there may be assumed infinite *nows* or *instants*.

'Farther still—A *Point* is the *bound* of every finite *line*; and a *Now* or *Instant*. of every finite *time*. But although they are *bounds*, they are neither of them *parts*, neither the *point* of any *line*, nor the *now* or *instant* of any *time*. If this appear strange, we may remember, that the *parts* of any thing *extended* are *necessarily extended* also, it being essential to their character, that they should *measure their whole*. But if a *Point* or *Now* were *extended*, each of them would contain within itself *infinite other Points*, and *infinite other Nows* (for these may be assumed infinitely within the minutest extension) and this, 'tis evident, would be absurd and impossible.

'These

These assertions therefore being admitted, and both *Points* and *Now*s being taken as *bounds*, but not as *parts*, it will follow, that in the same manner as *the same Point* may be the *end* of one line, and the *beginning* of another, so the *same Now* or *Instant* may be the *end* of one time, and the *beginning* of another. Let us suppose, for example, the lines, A B, B C.



I say that the point B, is the end of the line A B, and the beginning of the line B C. In the same manner let us suppose A B, B C to represent certain times, and let B be a *now* or *instant*. In such case I say that the *instant* B is the end of the time A B, and the beginning of the time B C. I say likewise of these two times, that with respect to the *now* or *instant*, which they include, the first of them is necessarily *Past Time*, as being *previous* to it; the other is necessarily *Future*, as being *subsequent*. As therefore every *Now* or *Instant* always exists in time, and without being time, is *Time's bound*; the bound of *completion* to the *Past*, and the bound of *commencement* to the *Future*: from hence we may conceive its nature or end, which is to be the *medium of continuity between the Past and the Future*, so as to render *Time*, thro' all its parts, one intire and perfect whole.

From the above speculations, there follow some conclusions, which may be perhaps called paradoxes, till they have been attentively considered. In the first place *there cannot* (strictly speaking) *be any such thing as Time present*. For, if all time be *transient* as well as *continuous*, it cannot like a line be present altogether, but part will necessarily be gone, and part be coming. If therefore any portion of its continuity were to be present *at once*, it would so far quit its *transient* nature, and be *time* no longer. But if no portion of its continuity can be thus present, how can *time* possibly be *present*, to which such continuity is essential?

Farther than this—If there can be no such thing as *time present*, there can be no *Sensation of time* by any one of the senses. For all *Sensation* is of the *Present* only, the *Past* being preserved not by *sense* but by *memory*, and the *Future* being anticipated by *prudence* only and *wise foresight*.

‘ But if *no portion* of time be the object of *any sensation*; farther, if the Present *never* exist; if the Past be *no more*; if the Future be not *as yet*; and if these are all the parts, out of which *Time* is compounded: how strange and shadowy a being do we find it? how nearly approaching to a perfect non-entity? Let us try however, since the senses fail us, if we have no faculties of higher power, to seize this fleeting being.

‘ The world has been likened to a variety of things; but it appears to resemble no one more, than some moving spectacle (such as a procession or a triumph) that abounds in every part with splendid objects, some of which are still departing, as fast as others make their appearance. The senses look on, while the sight passes, perceiving as much as is *immediately present*, which they report with *tolerable accuracy* to the soul’s superior powers. Having done this, they have done their duty, being concerned with nothing, save what is present and instantaneous. But to the *memory*, to the *imagination*, and above all to the *intellect*, the several *nows* or *instants* are not lost, as to the *senses*, but are preserved and made objects of *steady* comprehension, however in their own nature they may be *transitory* and *passing*. “ Now ’tis from contemplating two or more of “ these *Instants* under one view, together with that interval of continuity, which subsists between them, that we “ acquire insensibly the idea of *Time*.” For example: *The sun rises*; this I remember: *it rises again*; this too I remember. These events are not together; there is an *extension* between them—not however of *space*, for we may suppose the place of rising the same, or at least to exhibit no sensible difference: yet still we recognize *some* extension between them. Now, what is this extension, but a *natural day*? and what is that, but *pure time*? ’Tis after the same manner, by recognizing two new moons, and the extension between these; two vernal equinoxes, and the extension between these; that we gain ideas of other times, such as *months* and *years*, which are all so many intervals, described as above; that is to say, *passing intervals of continuity between two Instants viewed together*.

‘ And thus ’tis the *Mind* acquires the idea of *Time*. But this *Time* it must be remember’d is *Past Time only*, which is always the *first* species that occurs to the human intellect. How then do we acquire the idea of *Time Future*? The answer is, We acquire it by *Anticipation*. Should it be demanded still farther, *And what is Anticipation*? We answer,

swer, That, in this case, 'tis a kind of reasoning by analogy from similar to similar; from successions of events, that are past already, to similar successions, that are presumed hereafter. For example: I observe, as far back as my memory can carry me, how every day has been succeeded by a night; that night by another day; that day, by another night; and so downwards, in order, to the day that is now. Hence then I *anticipate a similar succession* from the present day, and thus gain the ideas of days and nights in *futurity*. After the same manner, by attending to the periodical returns of new and full moons; of springs, summers, autumns and winters, all of which in time past I find never to have failed, I *anticipate a like orderly and diversified succession*, which makes months, and seasons, and years, in *Time future*.

' We go farther than this, and not only thus anticipate in these *natural* periods, but even in matters of *human* and *civil* concern. For example: Having observed in many past instances how health hath succeeded to exercise, and sickness to sloth; we anticipate *future* health to those, who, being *now* sickly, use exercise; and *future* sickness to those, who, being *now* healthy, are slothful. 'Tis a variety of such observations, all respecting one subject, which, when systematized by just reasoning, and made habitual by due practice, form the character of a master-artist, or man of *practical* wisdom. If they respect the human body (as above) they form the Physician; if matters military, the General; if matters national, the Statesman; if matters of private life, the Moralist; and the same in other subjects. All these several characters, in their respective ways, may be said to possess a kind of prophetic discernment, which not only presents them *the barren prospect* of futurity (a prospect not hid from the meanest of men) but shews withal those events which are likely to attend it, and thus enables them to act with superior certainty and rectitude. And hence it is, that (if we except those, who have had diviner assistances) we may justly say, as was said of old,

He's the best prophet, who conjectures well.

' From what has been reasoned it appears, that knowledge of *the future* comes from knowledge of *the past*; as does knowledge of *the past* from knowledge of *the present*: so that their *order to us* is that of *Present, Past, and Future*.

' Of these species of knowledge, that of the *Present* is the lowest, not only as *first* in perception, but as far the more

extensive, being necessarily common to all animal beings, and reaching even to zoophytes, as far as they possess *sensation*. Knowledge of the *Past* comes next, which is superior to the *former*, as being confined to those animals that have *memory* as well as *senses*. Knowledge of the *Future* comes last, as being derived from the other two; and which is, for that reason, *the most excellent* as well as *the most rare*, since Nature in her superadditions rises from worse always to better, and is never found to sink from better down to worse.

And now, having seen how we acquire the knowledge of *Time past*, and *Time future*; which is first in perception, which first in dignity; which more common, which more rare; let us compare them both to the *present Now* or *Instant*, and examine what relations they maintain towards it.

In the first place there may be *Times* both *past* and *future*, in which the *present Now* has no existence; as, for example, in *Yesterday*, and *To-morrow*.

Again, the *present Now* may so far belong to *Time* of either sort, as to be *the end* of the *past*, and *the beginning* of the *future*; but it cannot be included *within* the limits of either. For if it were possible, let us suppose C the *present*

A B C D E

Now included within the limits of the *past time* A D. In such case C D, part of the *past time* A D, will be subsequent to C the *present Now*, and so of course be *future*. But by the hypothesis it is *past*, and so will be both *past* and *future* at once, which is absurd. In the same manner we prove that C cannot be included within the limits of a *future time*, such as B E.

What then shall we say of such *times*, as *this day*, *this month*, *this year*, *this century*, all which include with them *the present Now*? They cannot be *past times* or *future*, from what has been proved; and *present time* has no existence, as has been proved likewise. Or shall we allow them to be *present*, from the *present Now*, which exists *within* them; so that from the presence of *that* we call *these* also *present*, tho' the shortest among them has infinite parts always absent? If so, and in conformity to custom we allow such *times present*, as *present days*, *months*, *years*, and *centuries*; each must of necessity be a compound of the *Past* and the *Future*, divided from each other by some *present Now* or *Instant*, and jointly called *Present*, while that

Now

Now remains within them. Let us suppose, for example, the time *XY*, which let us call a day, or a century; and

f . . . X A B C D E Y . . . *g*

let the present *Now* or *Instant* exist at *A*. I say, in as much as *A* exists within *XY*, that therefore *XA* is Time past, and *AY* Time future, and the whole *XA*, *AY*, Time present. The same holds, if we suppose the present *Now* to exist at *B*, or *C*, or *D*, or *E*, or any where before *Y*. When the present *Now* exists at *Y*, then is the whole *XY* Time past, and still more so, when the *Now* gets to *g*, or onwards. In like manner before the present *Now* enter'd *X*, as for example when it was at *f*, then was the whole *XY* Time future; 'twas the same, when the present *Now* was at *X*. When it had past that, then *XY* became Time present. And thus 'tis that Time is present, while passing, in its present *Now* or *Instant*. 'Tis the same indeed here, as it is in space. A sphere passing over a plane, and being for that reason present to it, is only present to that plane in a single point at once, while during the whole progression its parts absent are infinite.

From what has been said, we may perceive that *all Time, of every denomination, is divisible and extended*. But if so, then whenever we suppose a definite time, even though it be a time present, it must needs have a beginning, a middle, and an end. And so much for Time.

Now; from the above doctrine of Time, we propose by way of hypothesis the following theorie of Tenses.

The Tenses are used to mark Present, Past, and Future Time, either indefinitely, without reference to any Beginning, Middle, or End; or else definitely, in reference to such distinctions.

If indefinitely, then have we three Tenses, an Aorist of the Present, an Aorist of the Past, and an Aorist of the Future. If definitely, then we have three Tenses to mark the Beginnings of these three Times; three, to denote their Middles; and three to denote their Ends; in all, Nine.

The three first of these Tenses we call the Inceptive Present, the Inceptive Past, and the Inceptive Future. The three next, the Middle Present, the Middle Past, and the Middle Future. And the three last, the Compleitive Present, the Compleitive Past; and the Compleitive Future.

And thus 'tis, that the Tenses in their natural number appear to be twelve; three to denote Time absolute, and nine to denote it under its respective Distinctions.

Aorist of the Present.

Γράφω. *Scribo*. I write.

Aorist of the Past.

Ἐγράψα. *Scripsi*. I wrote.

Aorist of the Future.

Γράψω. *Scribam*. I shall write.

Inceptive Present.

Μίλλω γράφω. *Scripturus sum*. I am going to write.

Middle or extended Present.

Τυγχάω γράφω. *Scribo* or *Scribens sum*. I am writing.

Completive Present.

Γέγραφα. *Scripsi*. I have written.

Inceptive Past.

Ἐμελλόν γράφειν. *Scripturus eram*. I was beginning to write.

Middle or extended Past.

Ἐγράφον or ἐτύχανον γράφω. *Scribebam*. I was writing.

Completive Past.

Ἐγεγράφη. *Scripseram*. I had done writing.

Inceptive Future.

Μελλῶ γράφειν. *Scripturus ero*. I shall be beginning to write.

Middle or extended Future.

Ἔσομαι γράφω. *Scribens ero*. I shall be writing.

Completive Future.

Ἔσομαι γεγραμώς. *Scripsero*. I shall have done writing.

‘It is not to be expected that the above hypothesis should be justified through all instances in every language. It fares with Tenses, as with other affections of speech; be the language upon the whole ever so perfect, much must be left, in defiance of all analogy, to the harsh laws of mere Authority and Chance.’

Our author, having finished, in his first book, those principal parts of speech the *substantive* and the *attributive*, proceeds in his second to treat of *definitives* and *connectives*. *Definitives*, he tells us, are either *articular* or *pronominal*; and *connectives*, either *prepositions* or *conjunctions*: all these he considers

considers at full length. With regard to *interjections*, he says, they coincide with no part of speech, but are either utter'd alone, or else thrown into a sentence, without altering its form, either in syntax or signification. To those who ask, What are they? he answers, Not so properly parts of speech, as adventitious sounds; certain voices of *nature*, rather than voices of *art*, expressing those passions and natural emotions, which spontaneously arise in the human soul, upon the view or narrative of interesting events. This book is closed with answers to those who ask, What is the *utility* of such enquiries? Our author shews, that there is a pleasure in *science itself*, distinct from any end, to which it may be farther conducive; and that every exercise of the mind upon theorems of science, like generous and manly exercise of the body, tends to call forth and strengthen nature's original vigour. 'Be the subject itself,' says he, 'immediately lucrative or not, the nerves of reason are braced by the mere employ, and we become abler actors in the drama of life, whether our part be of the buſier, or of the sedater kind.'

In the third Book he considers language with a view to its *matter* and *form*. 'Its *matter*,' says he, 'is recogniz'd, when 'tis considered as a *voice*; its *form*, as 'tis significant of our several ideas: so that upon the whole it may be defined — *A System of articulate voices, the Symbols of our Ideas, but of those principally, which are general or universal.*'

After this he proceeds to enquire by what process we come to perceive *general Ideas*. 'Man's first *perceptions*,' says he, are those of the *Senses*, in as much as they commence from his earliest infancy. These perceptions, if not infinite, are at least *indefinite*, and more *fleeting* and *transient* than the very objects which they exhibit, because they not only depend upon the *existence* of those objects, but because they cannot subsist, without their *immediate presence*. Hence therefore it is, that there can be *no sensation of either Past or Future*; and consequently, had the soul no other faculties than the *Senses*, it never could acquire the least idea of *Time*.

'But happy for us we are not deserted here. We have in the first place a faculty, called *Imagination* or *fancy*, which however as to its *energies* it may be subsequent to Sense, yet is truly prior to it both in *dignity* and *use*. This 'tis which retains the *fleeting Forms of things*, when Things themselves are gone, and all *duration* at an end.

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‘That this faculty, however connected with *Sense*, is still perfectly different, may be seen from hence. We have an *Imagination* of things, that are gone and extinct; but no such things can be made objects of *Sensation*. We have an easy command over the objects of our *Imagination*, and call them forth in almost what manner we please; but our *Sensations* are necessary, when their objects are present, nor can we controul them, but by removing either the objects, or ourselves.

‘As the wax would not be adequate to its business of signature, had it not a power to *retain*, as well as to *receive*; the same holds of the *Soul*, with respect to *Sense* and *Imagination*. *Sense* is its *receptive* power; *Imagination*, its *retentive*. Had it *Sense* without *Imagination*, ‘twould not be as wax, but as water, where, tho’ all impressions may be instantly made, yet as soon as made they are instantly lost.

‘Thus then, from a view of the two powers taken together, we may call *Sense* (if we please) a kind of *transient Imagination*; and *Imagination*, on the contrary, a kind of *permanent Sense*.

‘Now, as our Feet in vain venture to walk upon the river, till the frost bind the current, and harden the yielding surface; so does the *Soul* in vain seek to exert its higher powers, the powers I mean of *Reason* and *Intellect*, till *Imagination* first fix the *fluency* of *Sense*, and thus provide a proper basis for the support of its higher energies.

‘After this manner, in the admirable oeconomy of the whole, are Natures subordinate made subservient to the higher. Were there *no Things external*, the *Senses* could not operate; were there *no Sensations*, the *Imagination* could not operate: and were there *no Imagination*, there could be neither *Reasoning* nor *Intellection*, such at least as they are found in *Man*, where they have their *Intensions* and *Remissions* in alternate succession, and are at first nothing better than a mere *Capacity* or *Power*. Whether every *Intellect* begins thus, may be perhaps a question; especially if there be any one of a nature *more divine*, to which ‘*Intension* and *Remission* and mere *Capacity* are unknown.’ But not to digress,

‘’Tis then on these *permanent phantasms* that the human *Mind* first works, and by an energy as spontaneous and familiar to its nature, as the seeing of colours is familiar to the eye, it discerns at once what in many is *one*; what in things *dissimilar* and *different* is *similar* and the *same*. By this it comes to behold a kind of *superior objects*; a new race of perceptions, more comprehensive than those of *Sense*;

Sense; 'a race of perceptions, each one of which may be found entire and whole in the separate individuals of an infinite and fleeting multitude, without departing from the unity and permanence of its own nature.

And thus we see the Process by which we arrive at general Ideas; for the perceptions here mentioned are in fact no other. In these two we perceive the objects of Science and real Knowledge, which can by no means be, but of that which is general, and definite, and fixt. Here too even Individuals, however of themselves unknowable, become objects of Knowledge, as far as their nature will permit. For then only may any particular be said to be known, when, by asserting it to be a man, or an animal, or the like, we refer it to some such comprehensive, or general Idea.

'Now, 'tis of these comprehensive and permanent Ideas, the genuine Perceptions of pure Mind, that Words of all languages, however different, are the Symbols. And hence it is, that as the Perceptions include, so do these their Symbols express, not this or that set of Particulars only, but all indifferently, as they happen to occur. Were therefore the inhabitants of Salisbury to be transferred to York, tho' new particular objects would appear on every side, they would still no more want a new language to explain themselves, than they would want new Minds to comprehend what they beheld. All indeed that they would want would be the local proper names; which names, as we have said already, are hardly a part of language, but must equally be learnt both by learned and unlearned, as often as they change the place of their abode.

'Tis upon the same principles we may perceive the reason, why the dead languages (as we call them) are now intelligible; and why the language of modern England is able to describe ancient Rome; and that of ancient Rome to describe modern England.'

Having taken a view of the process, by which we acquire general Ideas, our author endeavours next to discover whence 'tis they originally come, and what kind of beings they are. Here he has several oblique reflexions on our modern Metaphysicians, who derive our Ideas from Sensation, &c. tho', if we rightly apprehend his meaning, the difference between him and them is not very great, and rather verbal than real.

In the last chapter of this book he treats of the subordination of Intelligence, the different genius of different Languages, &c. hear what he says,

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' *Original Truth*, having the most intimate connection with *the supreme Intelligence*, may be said (as it were) to shine with unchangeable splendour, enlightening throughout the universe every possible subject, by nature susceptible of its benign influence. Passions and other obstacles may prevent indeed its efficacy, as clouds and vapours may obscure the sun; but itself neither admits *diminution* nor *change*, because the darkness respects only particular percipients. Among *these* therefore we must look for ignorance and error, and for that *subordination of intelligence*, which is their natural consequence.

' We have daily experience in the works of *Art*, that a *partial knowledge* will suffice for *contemplation*, tho' we know not enough, to profess ourselves artists. Much more is this true, with respect to *Nature*; and well for mankind is it found to be true, else never could we attain any *natural knowledge* at all. For if the *constitutive proportions of a clock* are so subtle, that few conceive them truly, but the artist himself; what shall we say to *those seminal proportions*, which make the essence and character of every *natural subject*?—Partial views, the imperfections of Sense; inattention, idleness, the turbulence of passions; education, local sentiments, opinions, and belief, conspire in many instances to furnish us with Ideas, some *too general*, some *too partial*, and (what is worse than all this) with many that are *erroneous*, and contrary to truth. These it behoves us to correct, as far as possible, by cool suspense and candid examination.

Νῆφε, καὶ μίμνησ' ἀντιεῖν, ἄρθρα ταῦτα τοῦ φρονῶν.

' And thus, by a connection perhaps little expected, the cause of *Letters*, and that of *Virtue* appear to coincide, it being the business of both to *examine our Ideas*, and to *amend them by the standard of Nature and of Truth*.

' In this important work, we shall be led to observe, how Nations, like single Men, have their *peculiar Ideas*; how these *peculiar Ideas* become the *Genius of their Language*, since the *Symbol* must of course correspond to its *Archetype*; how the *wisest* nations, having the *most* and *best Ideas*, will consequently have the *best* and *most copious Languages*; how others, whose languages are motly and compounded, and who have borrowed from different countries different arts and practices, discover by *Words*, to whom they are indebted for *Things*.

' To illustrate what has been said, by a few examples, *We Britons*, in our time have been remarkable borrowers,

as our *multiform* language may sufficiently shew. Our terms in *polite literature* prove, that this came from *Greece*; our terms in *music* and *painting*, that these came from *Italy*; our phrases in *cooking* and *war*, that we learnt these from the *French*; and our phrases in *navigation*, that we were taught by the *Flemings* and *Low Dutch*. These many and very different sources of our language may be the cause, why it is so deficient in *regularity* and *analogy*. Yet we have this advantage to compensate the defect, that what we want in *elegance*, we gain in *copiousness*; in which last respect few languages will be found superior to our own.

‘ Let us pass from ourselves to the *Regions of the East*. The Eastern world, from the earliest days, has been at all times the seat of enormous monarchy. On them fair liberty never shed its genial influence. If at any time civil discords arose among them, (and arise there did innumerable) the contest was never about the *form of their government*, (for this was an object, of which the combatants had no conception;) ’twas all from the poor motive of, *Who should be their Master*, whether a *Cyrus* or an *Artaxerxes*, a *Mahomet* or a *Mustapha*?

‘ Such was their condition, and what was the consequence? — Their Ideas became consonant to their servile state; and their words became consonant to their servile Ideas. The great distinction, for ever in their sight, was that of *tyrant* and *slave*; the most unnatural one conceivable, and the most susceptible of pomp, and empty exaggeration. Hence they talk’d of kings as gods, and of themselves as the meanest and most abject reptiles. Nothing was either great or little in moderation, but every sentiment was heightened by incredible hyperbole. Thus, tho’ they sometimes ascended into the *great* and *magnificent*, they as frequently degenerated into the *tumid* and *bumbust*. The *Greeks*, too, of *Asia* became infected by their neighbours, who were often at times not only their neighbours, but their masters; and hence that luxuriance of the *Asiatic style*, unknown to the chaste eloquence and purity of *Athens*. But of the *Greeks* we forbear to speak now, as we shall speak of them more fully, when we have first considered the nature or genius of the *Romans*.

‘ And what sort of people may we pronounce the *Romans*? — A nation engaged in wars and commotions, some foreign, some domestic, which for seven hundred years wholly engrossed their thoughts. Hence therefore their *Language* became

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became, like their *Ideas*, copious in all terms expressive of things political, and well adapted to the purposes both of *history* and *popular eloquence*.—But what was their *Philosophy*?—As a nation, 'twas none, if we may credit their ablest writers. And hence the unsuitness of their language to this subject; a defect, which even *Cicero* is compelled to confess, and more fully makes appear, when he writes philosophy himself, from the number of terms he is obliged to invent. *Virgil* seems to have judged the most truly of his countrymen, when admitting their inferiority in the more elegant arts, he concludes at last with his usual majesty,

*Tu regere imperio populos, Romane, memento,
(Hæ tibi erunt artes) pacisque imponere morem,
Parcere subjectis, et debellare superbos.*

‘From considering the *Romans*, let us pass to the *Greeks*. The *Græcian commonwealths*, while they maintained their liberty, were the most heroic confederacy that ever existed. They were the politest, the bravest, and the wisest of men. In the short space of little more than a century, they became such statesmen, warriors, orators, historians, physicians, poets, critics, painters, sculptors, architects, and (last of all) philosophers, that one can hardly help considering that *Golden period*, as a providential event in honour of human nature, to shew to what perfection the species might ascend.

‘Now the language of these *Greeks* was truly like themselves; 'twas conformable to their transcendent and universal genius. Where matter so abounded, words followed of course, and those exquisite of every kind, as the *Ideas* for which they stood. And hence it followed, there was not a subject to be found, which could not with propriety be express'd in *Greek*.

‘Here were words and numbers for the humour of an *Aristophanes*; for the native elegance of a *Philemon* or *Menander*; for the amorous strains of a *Mimnermus* or *Sappho*; for the rural lays of a *Theocritus* or *Bion*; and for the sublime conceptions of a *Sophocles* or *Homer*. The same in prose. Here *Isocrates* was enabled to display his art, in all the accuracy of periods, and the nice counterpoise of diction. Here *Demosthenes* found materials for that nervous composition, that manly force of unaffected eloquence, which rushed like a torrent, too impetuous to be withstood.

‘Who

'Who were more different in exhibiting their *philosophy*, than *Xenophon*, *Plato*, and his disciple *Aristotle*? different, I say, in their character of *composition*; for as to their *philosophy* itself, 'twas in reality the same. *Aristotle*, strict, methodic, and orderly; subtle in thought; sparing in ornament; with little address to the passions or imagination; but exhibiting the whole with such a pregnant brevity, that in every sentence we seem to read a page. How exquisitely is this all performed in *Greek*? Let those, who imagine it may be done as well in another language, satisfy themselves either by attempting to translate him, or by perusing his translations already made by men of learning. On the contrary, when we read either *Xenophon* or *Plato*, nothing of this *method* and strict order appears. The *formal* and *didactic* is wholly dropt. Whatever they may teach, 'tis without professing to be teachers; a train of dialogues and truly polite address, in which, as in a mirror, we behold human life, adorn'd in all its colours of sentiment and manners.

'And yet tho' these differ in this manner from the *Stagirite*, how different are they likewise in character from each other? — *Plato*, copious, figurative, and majestic; intermixing at times the facetious and satiric; enriching his works with tales and fables, and the mystic theology of ancient times. *Xenophon*, the pattern of perfect simplicity; every where smooth, harmonious, and pure; declining the figurative, the marvelous, and the mystic; ascending but rarely into the sublime; nor then so much trusting to the colours of style, as to the intrinsic dignity of the sentiment itself.

'The language in the mean time, in which *He* and *Plato* wrote, appears to suit so accurately with the style of both, that when we read either of the two, we cannot help thinking, that 'tis he alone who has hit its character, and that it could not have appeared so elegant in any other manner.

'And thus is the *Greek Tongue*, from its propriety and universality, made for all that is great, and all that is beautiful, in every subject, and under every form of writing.

*Græcis ingenium, Græcis dedit ore rotundo
Musa loqui.*

'T were to be wished, that those amongst us, who either write or read, with a view to employ their liberal leisure, (for as to such, as do either from views more sordid, we leave

leave them, like slaves, to their destined drudgery;) 'twere to be wished, I say, that the liberal (if they have a relish for letters) would inspect the finish'd models of *Græcian literature*; that they would not waste those hours, which they cannot recal, upon the meaner productions of the *French* and *English* press; upon that fungous growth of novels and of pamphlets, where, 'tis to be feared, they rarely find any rational pleasure, and more rarely still, any solid improvement.

'To be competently skilled in antient learning, is by no means a work of such insuperable pains. The very progress itself is attended with delight, and resembles a journey thro' some pleasant country, where every mile we advance, new charms arise. 'Tis certainly as easy to be a scholar, as a gamester, or many other characters equally illiberal and low. The same application, the same quantity of habit will fit us for one, as completely as for the other. And as to those who tell us, with an air of seeming wisdom, that 'tis men, and not books we must study to become knowing; this I have always remarked from repeated experience, to be the common consolation and language of dunces. They shelter their ignorance under a few bright examples, whose transcendent abilities, without the common helps, have been sufficient of themselves to great and important ends. But alas!

Decipit exemplar vitii imitabile——

'In truth, each man's understanding, when ripened and mature, is a composite of *natural capacity*, and of *super-induced habit*. Hence the greatest men will be necessarily those, who possess the *best* capacities, cultivated with the *best* habits. Hence also moderate capacities, when adorned with valuable science, will far transcend others the most acute by nature, when either neglected, or applied to low and base purposes. And thus, for the honour of *Culture and good Learning*, they are able to render a man, if he will take the pains, *intrinsically more excellent than his natural superiors*.

And so much at present as to *general Ideas*; how we acquire them; whence they are derived; what is their nature; and what their connection with *Language*. So much likewise as to the subject of *Language*, and *Universal Grammar*.

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MONTHLY CATALOGUE,

For February 1752.

MISCELLANEOUS.

I. **T**HE remonstrance of the clergy of *France*; presented to the king on levying the *twentieth penny*. Translated from the *French*. 8vo. 6d. Cooper.

This remonstrance was presented in *August*, 1749.

II. Four volumes of the *RAMBLER*, 12mo. 12s. Payne and Bouquet.

These four volumes contain 136 numbers of this excellent paper, out of 200 now published; and still continued on *Tuesdays* and *Saturdays*.

III. The court of queen *Mab*; containing a select collection of only the most instructive and entertaining tales of the *Fairies*. Written by the countess d'*Aulnoy*. To which are added, a fairy tale in the ancient *English* stile, by Dr. *Parnel*, and queen *Mab's* song. 12mo. 3s. Cooper.

IV. Genuine memoirs of the life and transactions of *William Stroud*, who was, at the quarter-sessions for the city and liberty of *Westminster*, sentenced to six months imprisonment in *Bridewell*, and to be six times publicly whipt. Written by himself. 8vo. 1s. Fuller.

Other accounts of this notorious sharper have been published, but none deserve an equal degree of credit with this now published by himself; in which it is not to be doubted, but that he hath availed himself of that art and deceit by which he hath for many years imposed upon the credulity of mankind. However, it must be allowed, that he hath given us his history in an entertaining manner, without prolixity, or improbable embellishment.

V. Letters from the *Inspector* to a lady, with the genuine answers. 8vo. 1s. Cooper.

These letters contain the particulars of the rise, progress, and breaking-off of an intrigue betwixt Dr. *H.* and Mrs. *D.* They are written with uncommon spirit: but whether they are genuine or not, is as yet a secret to the public, and to us, further than that an advertisement has appeared in the papers, disavowing them on the part of the lady.

VI. The sentence of the lieutenant-criminal at *Paris*, in an extraordinary cause, between *Abraham Payba*, plaintiff, and *Edward Wortley Montague*, and *Theobald Taaffe*, Esqs; members of the house of commons, defendants. Translated from the copy printed at *Paris*, by permission of his most christian majesty, Jan. 25, 1752. 8vo. 6d. *Robinson*.

The occasion and subject of this extraordinary affair, have been so lately and sufficiently explained in the public news-papers, as must render it unnecessary for us to enlarge upon it here.

VII. The memoirs of Miss *M—P—*, a celebrated *British* toast. 8vo. 1s. sold at the pamphlet shops.

An old pamphlet, with a vamp'd-up title-page; the whole being, as we suppose, a meer piece of fiction: to which we think it our duty to add this other unfavorable circumstance, that it is very ill written, and abounds with the most idle and scurrilous abuse of the clergy, and even of religion itself, without wit, sense, or foundation.

VIII. The history of *Frederick* king of *Sweden*. Containing his wars in *Germany*, *Brabant*, *Italy*, and *Flanders*; and his conduct under *Charles XII*. Translated and improved from the *French* of *M. de Voltaire*. By *Andrew Henderson*. 8vo. 1s. 6d. *Robinson*.

We know of no history of this prince by *Voltaire*; of whose pen the pretended translation before us, is by no means worthy. Probably *Mr. Henderson* has compiled this pamphlet from the histories of the duke of *Marlborough*, prince *Eugene*, *Charles XII*. and perhaps some other materials; and thought that the making use of so great a name as *Voltaire's*, might recommend it to the notice of the public. This is a piece of modern authorism, of which this gentleman, however, is not the original inventor.

IX. *WORLDLY COMPLIANCES*. Dedicated to the lady *Frances Shirley*. 4to. 1s. 6d. *Baldwin*.

The design of this piece is to shew the vanity and evil tendency of complying with the gaieties and amusements of the world; and neglecting the superior satisfactions afforded by religion. A good design, but most unhappily executed by this author: who appears to be a pious but very illiterate person. His work consists of dialogues between characters, which he has designed for representations of high life; but his religious persons are such wretched fanatics, and those whom he hath contrasted with them, are such ridiculous fots, that 'tis impossible to refrain from laughing at

at the author's extravagancies, at the same time that one can not help being provoked at his ignorance and his blunders. Yet has this writer some just thoughts, which, with a good-natur'd reader, may somewhat compensate for his crudities.

X. The Eunuch: or the *Northumberland* shepherd. In four chapters; whereon hangs a tale, apply it who may. 8vo. 1s. *Cooper*.

An idle story, seemingly a meer fiction, without wit, sense, probability, or moral.

XI. Remarks on twelve historical designs of *Raphael*, and the *Musæum Græcum et Egyptiacum*, or antiquities of *Greece* and *Egypt*, illustrated by prints, intended to be published from Mr. DALTON's drawings. In answer to a letter of enquiry concerning those works. 8vo. 6d. *Cooper*.

This ingenious pamphlet deserves to be read by those who have a taste for the useful and elegant arts of design in general, and for sculpture in particular. It contains an entertaining account of this great undertaking of Mr. Dalton, and of the terms of subscription towards its support and complete execution. The drawings from RAPHAEL, are taken from the tapestries in the *Vatican*, which were worked after twelve cartons of this great master, which Cartons are now lost. Mr. Dalton went to Rome on purpose to make these drawings, which he was enabled to effect, under the favour and protection of cardinal *Valenti*, secretary of state there. The ANTIQUITIES consist of a variety of ancient buildings, and bas-reliefs, with views of *Constantinople*, the grotto of *Antiparos*, the situation of ancient *Halicarnassus*, &c. Also several particular characters, habits, &c. of the great Caravan which sets out annually from *Grand Cairo* to *Mecca* and *Medina*; with some customs and habits of the *Turks*, *Grecians*, *Egyptians*, and *Arabs*: all engraved from drawings taken upon the spot, by Mr. Dalton and assistants.

XII. The true French master; or, rules for the French tongue; teaching to read, write, and speak that language in a month's time, by an easy and familiar method hitherto unpractised: with large compositions adapted to the rules; also, a table of verbs, by which all verbs regular and irregular, may be readily conjugated. And the idioms and proverbs of the French and English tongues. By Mr. Cheneau, many years professor of languages in London. 12mo. Eton, printed for J. Pote. 2s. 6d.

The author of this treatise was sufficiently known in London, from his concise method of teaching the languages; but,

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as he died in the year 1723, it is reasonable to suppose, that his method, however excellent, is now known to few, beside those who attended his instructions; and therefore the publication of this book, is the only means of reviving this method; which was formerly received with applause. Whether the treatise before us is wrote with that perspicuity requisite for attaining the *French* language in the time mentioned in the title; or, indeed, whether it be possible to teach it in that time, by any art whatever, we shall not pretend to determine. All that we can say is, that we think the author's method well calculated, and that it may be of great use to such as desire to be acquainted with this now universal language.

XIII. The *Belgic* patriot: containing an impartial encomium on his most serene highness *William Charles-Henry Friso*, late prince of *Orange* and *Nassau*; and stadtholder of the united *Provinces*, &c. &c. (of glorious and immortal memory) with additional extracts from the foreign papers, in regard to his birth, marriage, death, and burial. 8vo. 6d. *Baldwin*.

XIV. *Cenia*; or the supposed daughter. A play; translated from the *French* of *Madam d'Grasigny*, by a *French* gentleman. 8vo. 1s. *Reeve*.

Though this piece, as we are informed, was acted with success upon the *French* stage, and the original has been well received in print, yet this translation shows the original to much disadvantage; and is too poor, insipid, and dull, to bear either a representation on the theatre, or a reading.

XV. *CLIO*; or a secret history of the life and amours of the late celebrated Mrs. S—N—M. Written by herself in a letter to *Hillarius*. 12mo. 2s. 6d. *Cooper*.

We have not been able to discover who this celebrated lady was; for she appears to have had a real, though insignificant existence. Her memoirs are dated in 1723. There is nothing interesting in them. They consist merely of unentertaining intrigues, interspersed with scraps of extravagantly amorous poetry; for which the author apparently had no contemptible genius; but her verses are so enthusiastically loose, as to run into downright profaneness as well as immodesty; and cannot but shock the mind of a reader who has any regard for decency. She is continually invoking God, heaven, every thing sacred to witness, or assist, a wanton woman in the practice or pursuit of the most unbounded sensual gratifications. If the writer

of this book was not crazy, which in charity we are inclined to suspect she was, what are we to think of the editors of it? In respect to the public, it surely ought not to have appeared in print. If the hope of a profitable sale was the motive that brought it to the press, that hope was most injudiciously founded; for a very moderate knowledge of the present taste of the public, might have assured the undertakers, that such a work could have little chance of success, after so many far better books of entertainment had failed; examples of which are sufficiently recent.

XVI. Observations upon the *English* language, in a letter to a friend. 8vo. 6d. *Withers*.

The greatest part of the observations contained in this small pamphlet, relate to our present method of spelling, the variety of which, our author thinks, will, within a century, work an entire change, or rather confusion in our language, unless care is taken to prevent it. He is of opinion, that a number of select persons, should, by order of our senate, fix among themselves some certain manner of spelling, and make it known by the publication of a short *English* dictionary; that this mode of spelling should be fixed by the authority of parliament; and that the new regulations should from thenceforth be strictly adhered to in printing all *English* bibles, books, pamphlets, &c. under most severe penalties to be levied upon every printer and publisher, who should purposely offend.—Besides these observations on spelling, the author points out some inconsistencies in our pronunciation and accent, and marks some few words and phrases in the *English* language, which he thinks ought to be avoided by every correct writer.

POLITICAL and COMMERCIAL.

XVII. VILLAINY UNMASK'D: containing, 1. An ample discovery of the many surprizing tricks, subtleties, and frauds, now practised by rogues of all denominations. 2. A detection of the mischiefs arising from the vast number of pettifoggers, bailiffs, and their followers, by whose oppression multitudes of our able artists, useful manufacturers, &c. croud the various goals of this kingdom. 3. Heads of a law little differing from those excellent ones of the city of *London*, for putting an effectual stop to the enormous crimes and abuses committed by the abovesaid wretches. Humbly offered to the consideration of parliament. 4. A

scheme, proposing work-houses and hospitals, with a fund to support them, for employing and relieving our numberless poor. By a lover of his country. 8vo, 2s. 6d. *Owen*.

This pamphlet contains 96 pages, being the usual quantity sold for 1s. 6d. the above contents are a sufficient mention of the particulars it consists of.

XVIII. Some considerations concerning the revenue of the Customs, viz. on the present laws of *Importation*, and *Exportation*, to and from foreign parts, and coast-ways; setting forth wherein they are *defective*, and how *evaded*. Together with some *proposals* for effectually preventing the frauds and abuses in that revenue; by providing a few more easy checks, and restraints, suitable to the ancient constitution and genius of the people of these realms. 8vo. 6d. *Payne and Bouquet*.

As far as we can pretend to judge, in a subject that bears so little affinity to literature, we may venture to recommend this small tract to the consideration of the public; the contents of it being of the greatest importance to our commercial interests, which the author appears to be thoroughly acquainted with.

XIX. The importance of gaining and preserving the friendship of the *Indians* of the six nations to the *British* interest considered. 1s. *Cave*.

The author of this pamphlet judiciously points out the method for attaining the important end proposed in his title, viz. the forming a confederacy among the *American* colonies, like that of the united provinces, for their mutual support; and for cultivating and preserving the friendship of the *Indians*; without which we cannot maintain our footing in the western world, against the superiour arts and assiduous encroachments of our politic neighbours the *French*.

XX. Serious thoughts in regard to the public disorders, with several proposals for remedying the same; particularly in respect to gaming, public-houses, pawn-brokers, and receivers of stolen goods. By a country justice of the peace. 8vo. 1s. *Corbet*.

What this author says relating to the regulation of public-houses, and the limitation of their number, deserves consideration.

DIVINITY.

XXI. The CHRISTIAN'S MANUAL: being a translation

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tion from the *Enchiridion Milites Christiani* of *Erasmus*. 12mo. price 2s. 6d. Ware. &c.

We cannot suppose the generality of our readers to be so far unacquainted with the character of the great *Erasmus* and his works, as to make it necessary for us to say much to them, concerning a book which is very well known to the world, in the language in which it was first written. We shall therefore only observe, with respect to the present translation, that in our opinion it is not unworthy of the original.

XXII. A new essay on divine providence, &c. 8vo. 1s. 6d. *Sheepley*.

The principal merit of this performance, as far as we shall venture to determine, consists in this, that it appears to be written with a very good intention. The intelligent reader will be able to form some judgment of the author, from the definition he gives of providence, with which he introduces his essay. 'Providence, says he, is the *eternal*, most *free*, most *wise*, most *just*, *unchangeable* and *good* council of God, whereby he works all good things, whatsoever are found in the creature, and for wise and good ends permits also evil things; that is,—The *Providence* of God is the almighty power of God, every where present, whereby he doth, as it were with his hand, uphold and govern both heaven and earth, with all the creatures that are therein; so that those things which grow in the earth, as likewise rain and drought, fruitfulness and barrenness, meat and drink, health and sickness, riches and poverty; in a word, nothing comes to pass rashly or by *Chance*, but by his divine appointment, and his fatherly council and will.'

CONTROVERSIAL.

XXIII. DEISM genuine *Antimethodism*; or, the present increase of *Deism* proved to be the natural and judicial consequence of opposing and ridiculing the present *Revival of Religion*. To which are added, some general remarks on a late pamphlet, entitled, 'The enthusiasm of the methodists and papists compared.' By a WOMAN. 12mo. 6d. printed for the author.

This pamphlet by no means answers its title; for, instead of proving the increase of deism to be owing to any opposition which the *Methodists* have met with, the author in reality proves nothing at all, except her own inability for judging or writing with propriety upon the subject she

has undertaken. Her whole performance is filled only with general exclamation against the Antimethodists, for treating the *present Revivers of Religion* (as she stiles her sect) with scorn, and ridicule, and anger; while, at the same time, she herself shews such a spirit of bitterness, and extreme self-sufficiency, as is not very consistent with the humility and candour of genuine Christianity. Controversialists in general are seldom overburden'd with moderation; perhaps in a *female* controversialist we ought never to look for this rare quality; the natural vivacity of the sex is apt, in all disputes, to hurry them into a warmth that seldom fails to lead them to extravagancy, and often into absurdities: as this writer, for instance, sneers at her opponents, for publishing anonymous pieces against the Methodists; forgetting that she herself, in this very pamphlet, has also thought fit to conceal the name of the author.

XXIV. A Defence of Dr. *Pocus* and Dr. *Malus*, against the Petition of the unborn babes. [See the *Review* for *December*.] 4to. 3d. *Cooper*.

This is a mock defence, intended to carry the ridicule still farther against the two doctors, &c. But it is a mere catch-penny piece, not worth notice.

XXV. Animadversions on Mr. *Brown's* three Essays on the Characteristics, 8vo. 1s. *Noon*.

Our author's principal merit in this performance, as far as we are able to judge, is the warm concern he expresses to vindicate the character and writings of his admir'd *Shaftsbury*, and to prove, that he was a Believer in *Christianity*. Considering how much mankind are, and will be, ruled by the authority of great names, he thinks it very imprudent in some sincere advocates for *Christianity*, to reject the friendly advice and assistance of so masterly a writer as Lord *Shaftsbury*, and to give him up to the Deists as a patron of Infidelity. He is very severe in several places upon Mr. *Brown*, who, he says, in his great piety, has not scrupled to employ false witnesses, racks and tortures, and all the other arts of an Holy Inquisitor, against a criminal, whom he was determined to pronounce guilty. *Shaftsbury's* inimitable writings, if we take our author's word, appear, upon a just and accurate examination, elegantly to illustrate, and establish upon the best foundations, the great principles of Truth and Freedom, Virtue and Religion both natural and revealed, as well as to give the judicious reader an universal taste for what is truly excellent in all the ingenious arts and sciences.

XXVI. A

XXVI. A Defence of the Reverend Dr. *Foster's* Sermon of *Catholic Communion*: In a Letter to a Friend. By *Philocatholicus*. 8vo. 6d. *Noon*.

All we shall say of this small performance is, that it breathes a truly *Catholic Spirit* throughout, and is written in such a manner, as clearly shews, that the author has enlarged and generous notions of the *Christian* religion. The design of it is, to consider what has been urged by Mr. *Killingworth* against Dr. *Foster*, on the subject of *Catholic Communion*; and to prove, that the truly *Catholic*, or in other words, the *consistent Protestant*, is the only *consistent Christian*.

XXVII. The Dissenting Parishioner's Reply to his Vicar, offering to guide him to the Church of *England*. Addressed to the Author of the Three Letters to a Dissenting Gentleman, on occasion of his pamphlet, intitled, *The Protestant Dissenter guided to the Church of England* *. 12mo. 4d. *Robinson*.

The chief point insisted on in this little piece, is, the vindication of the Dissenters from the charge of *Schism*; which the author retorts upon the Church of *England*: He is a smart controversiallist; but, as his pamphlet is so small both in quantity and price, we shall say no more of it here.

XXVIII. An Appendix to the Attempt to prove, *a priori*, that in *Gen. iii. 15. Christ Jesus* is particularly foretold, 4to. 6d. *Birt*. See *Review*, vol. 5. p. 79. Art. 38.

XXIX. The History of *Modern Enthusiasm*, from the Reformation to the present Times. By *Theophilus Evans*, 8vo. 1s. *Owen*.

From the preface to this tract, it appears that the author is a clergyman of the Church of *England*. He dates it from *Langamarch, Breconshire*; where he tells us, that 'a numerous tribe of another sort of teachers, under the specious pretence of being *gifted* and *enlightened*, have spread among their deluded followers, several dangerous and extravagant notions, that are destructive of morality and the Christian faith, their prime teacher being in principle (if not an *Epicurean*, yet) professedly an *Antinomian*, *Sabellian*, and *Anti-trinitarian*.' To expel the venom of their pernicious and heretical tenets, he has taken the pains to trace out this brief history of *Enthusiasm*, which he supposes may conduce *indirectly* to the service of religion; for, says he, 'as by comparing opposites, the contrariety appears more conspicuous than in viewing each other apart; so *true* religion appears to better advantage, when compared with the wild freaks

* See *Review*, vol. II. p. 243.

freaks and fanatic notions of enthusiasts:’ with whom, as he justly observes, it is in vain to reason, arguments having been always thrown away upon this sort of people.—And doubtless the facts Mr. *Evans* has collected together, may in some measure answer the good end he proposes, if that end be not frustrated by the spirit of bitterness which he very often expresses against *all* Dissenters from our established Church, and her doctrines, lumping them together as a vile monstrous spawn, belched out from the bottomless pit. *Vide* p. 37. His account of the Methodists is very short, and chiefly taken from *The Enthusiasm of the Methodists and Papists compared*.

XXX. A Letter to the Right Reverend the Lord Bishop of Clogher, occasioned by his Lordship’s *Essay on Spirit*, &c. 8vo. 1 s. Noon.

This small piece consists of two letters. In the first of which are contained some short remarks on the *Essay on Spirit*, supposed to be written by the Bishop of Clogher. Our author, whose sentiments with regard to the doctrine of the *Trinity* appear to be the same with those of Dr. *Clarke*, highly approves of his Lordship’s reviving the controversy concerning the *Trinity*; but finds great fault with him for publishing his sentiments in the garb of a *Metaphysical Essay*. He likewise makes a few observations on what his Lordship has advanced in his *Dedication* concerning the establishment of some doctrines, and the necessity of subscribing to the truth of them; and is of opinion, that the establishing of doctrinal points is so far from having a tendency to preserve the peace of the church, that it has been, and ever will be the occasion of endless disputes and divisions. That some form of prayer or worship should be established, he thinks absolutely necessary, not only to preserve the peace of society, but that God may be worshipped in such a manner as becomes us, and is worthy of him; but thinks, that *no* doctrines should be established, nor *any* subscription required to any particular doctrines. As there is no express command in Scripture for praying to the Holy Spirit, he thinks it strange that his Lordship should encourage Christians to do it, as he condemns the doctrine of the equality of the Holy Spirit to the Father.

The second letter is addressed to Lord Orrery, occasioned by the extravagant commendation his Lordship has bestowed on Dean *Swift*’s sermon on the *Trinity*, in his remarks on the life and writings of the Dean; which sermon our author looks upon with the utmost contempt.

POETRY.

P O E T R Y.

XXXI. The Noctuary: or an Address from the Tombs. A Poem in blank verse. To which is added, an Ode on the last day. 8vo. 1s. *Owen*.

Those who have read Dr. Young's Night-thoughts (of which this is a sort of imitation) will not, we imagine, see many things to admire in the *Noctuary*; which in our opinion has all the gloom of Dr. Young's work, wit his noble, animated Starts of Imagination, his exhort natural and striking Reflections, and his fine Poetry.

XXXII. SPARKS: or, small Poems morally turned. Folio 1s. *Cooper*.

By an advertisement prefixed to these Poems, the author himself expresses a very moderate opinion of their merit. They are written in the *Anacreontic* measure; but upon such trifling subjects, and are so carelessly finished, that we wonder the author (who really seems to have some genius for this kind of Poetry) would risk his reputation by publishing them. His verses to a *Lark*, begin thus.

" Sweet little *Lark*! tuneful breast!

Pretty, lovely, welcome guest."

Leaving our readers to their own remarks on the first of these two lines, we shall only observe, that this author seems to have a peculiar talent at torturing and defacing his language, by his merciless elisions. For instance, in the same piece.

" But elongated so far,

And lessened t' a dimmish star

No more th' Earth attracts our eye,

'Mongst more glorious worlds on high;

Where thro' purest Æther we,

Light as thought, expatiate free;

Take from world to world our flight,

See B'ings, various, infinite."

XXXIII. A New Ballad on Subsidy Treaties. To the Tune of Parkinson's pound. Folio. 6d. *Webb*.

XXXIV. Escapes of a Poetical Genius. 4to. 1s. *Sherpey*.

If the author would have us look upon his verses as proofs of his having himself escaped a poetical Genius, we must allow that he could not have introduced them to the public under a more proper title. They are all short pieces, viz. Odes, Songs, and Epigrams. Of the latter we shall give one, as a Specimen of his Wit and Poetry.

" In

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“ In vain with Anglo-gallic Phrase
 The vulgar, *Thais*, you amaze;
 In vain on stubborn *British* back
 Suspend the unavailing sack;
 In vain you rouge the cheek and chin,
 Ape a maniere, burlesque a mien;
 The connoisseur still plainly sees
 You’ve Nothing *French* but the *Disgrace*.”

XXXV. DISTRESS. A poetical Essay. Humbly inscribed to the Right Hon. John Earl of Radnor. The second Edition corrected and enlarged. By Mr. *Arnold*. 4to. 1s. *Swan*.

That this piece has passed into a second edition, is a proof of its merit, which few poetical compositions of this age can boast. The author has painted (in blank verse) the distressful circumstances of the indigent, in a pathetic and moving manner.

—XXXVI. The Consummation. A sacred Ode, on the final dissolution of the world: Inscribed to his Grace the Archbishop of Canterbury. By *Thomas Newcomb*. 4to. 1s. *Owen*.

Mr. NEWCOMB’S poetical abilities are already so well known to the public, from his *Manners of the age*, in 13 moral satires, and other works, that it is needless for us to give any character of his performances in general; or to say more of this piece in particular, than that our author has given his imagination the usual play and scope; in which other writers upon this tremendous subject have indulged themselves; a licence for which, in our opinion, nothing but the noblest poetry, the justest images, and the most useful inferences, can sufficiently compensate, with a serious and judicious reader. We cannot help looking upon that man as a bold painter, who first took upon him to delineate the awful and inconceivable scenes of that dreadful period of futurity, concerning which we have no particular revelation, and of which we can form no ideas, but from revelation.

XXXVII. A Poem sacred to the Memory of the late Reverend P. Doddridge, D. D. By H——— M——— 4to. 6d. *Buckland*.

This small piece is much superior to most of our late productions of the Elegiac kind. It appears to be the work of a young writer, who, from the specimen he has now given the public, seems to have a genius well adapted to this species of Poetry.

XXXVIII.

XXXVIII. The QUACKADE. A Mock Heroic Poem, in five Cantos. By Whirligig Bolus, Esq; 4to. 2s! 6d. Cooper.

'As what the very ingenious Mr. *Prior* pleasantly says, in his admirable *Alma*, of writers in general,

Authors, before they write, should read, must be particularly true of the authors of the Review; so we may assure our readers, that we have submitted to the penance of reading the *Quackade thro'*; and we hope for the honour of *British* taste, that few of the most patient perusers have undergone the same mortification. It consists of 5 cantos and 1552 rhymes, which is the principal discovery it afforded us. The anonymous author indeed strains hard to have endeavoured to design to set out with a complaint of the Apothecaries against the Chemists; but in a few pages he loses sight of that, and every other subject that we can imagine. Several lines from *Garth* are cruelly mangled in it; some from *Pope*, and he has affected an imitation of the games in the *Dunciad* in his last canto, scolding being propos'd as one of them; but in the interlocutors introduc'd here and every where else throughout this wonderful work, there is no distinction of character, but rather an essential harmony and sameness of nonsense, without pause or interruption for many pages. Indeed the severest critics must allow our bard an amazing fertility this way; and he seems to have no bad knack at inverting all the purposes of writing. As he had no plan, and no characters, it is with some confidence that he informs us of nothing; his satyr is entirely harmless, and his panegyric alone (with which he has endeavour'd to adorn some eminent names in physic) can offend. We shall decline giving our readers any taste or specimen from this jargon of rhymes, as it is impossible for pharmacy to compound a more nauseous *Farrago*, and we wish our abstinence on this head may be consider'd by the author as some alleviation of these strictures.

M E D I C A L.

XXXIX. A dissertation on suppuration. Translated from the *Latin* of *John Grahnus*, M. D. fellow of the *Cæsarean* academy, and of the royal academy of surgery at *Paris*. 8vo. 1s. Knapton.

The character of this little tract is sufficiently established from its having had the *Premium* adjudged to it by the royal academy of surgeons at *Paris*, as the learned author informs us in his short preface. He seems to have considered the subject

subject with great attention, and has treated it very distinctly.

In his first chapter of suppuration and suppurating medicines, he affirms suppuration to be the spontaneous action of a living body, which the utmost art is not capable of imitating, or but very imperfectly. His account of the manner, or *rationale* of it is ingenious and probable. The constant seat of it, he affirms, is the cellular or adipose membrane, whether near the external superficies of the body, among the muscles, or in the substance of the *Viscera*: and after defining *Pus* to be a mixture of heterogeneous particles, chiefly liquid, and changed into one homogeneous fluid, he supposes it to consist principally of fat. This he renders very probable from observing, in the first place, that the matter, first poured into the cavity of the adipose membrane from its broken cells, is fat, of an inflammatory colour, and tending to putrefy: for he observes, that if any considerable blood-vessel is discharged into it, such contents are not changed into *Pus*, but discharged as mere blood with it: and though the *Serum* and lymph will inspissate by heat and inflammation, he thinks their mixture with the *Pus* must only render it thinner, and without the appearance of complete concoction. Secondly, from its evident whiteness; viscosity and pinguinous appearance. He admits, that it differs in gravity from fat, and sinks in water; but remarks, that the matter destined to the formation of fat, while crude, has neither its appearance nor properties. Thirdly, from the evident waste of fat in abscesses. But, after these and a few other reasons, he allows a conflux of other humours to concur in it.

In his chapter, on the action of suppurating medicines, which is, as he confesses it, naturally an obscure subject, after repeating, very justly, that, in strictness, suppuration is the effect of no medicine, he adds, that yet, in general, medicines may be said to promote it, by regulating such inflammations as could not be resolved; and which, by preventing induration or gangrene, may be considered as concurring assistances to suppuration. And this they forward, either by keeping off the air, as plasters and cataplasms: by stopping perspiration with tenacious adhesive bodies, as heat and humidity are allowed by all practitioners necessary to complete suppuration: by relaxing the parts with mucous or oily medicines: by diminishing the excessive heat of inflammations; in which circumstance relaxers may be considered as coolers: and again, by raising the deficient heat
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to the standard necessary to maturation; which is promoted by hot and stimulating medicines. Besides these he observes, that some different medicines sometimes conduce to this end, by exciting an intestine motion in the humours already stagnant in, or just effusing into the cavity; or by occasioning such a slight incipient putrefaction, as, sometimes disposes to suppuration. He concludes the operation of digestives, which are applied to the humid part itself that is to be formed into *Pus*, to be pretty similar.

The third chapter of the classes of suppurating medicines, enumerates many of the officinal medicines and some others, which correspond to the different intentions above mentioned.

The fourth chapter of the use of suppurating medicines in external diseases, contains many practical directions, applicable to a general variety of cases, and directs several other topical compositions. It seems indeed, a therapeutic and judicious extension of the former. But, as this valuable tract is of a small bulk and purchase, and can entertain only our surgical readers, we chuse to refer them to the work itself, which we conceive they will approve, as methodical and satisfactory. The translator, Mr. *Dargent's* language is very clear and intelligible; though we imagin'd a gallicism or two in it, which might possibly be only typographical errors.

(End of the Catalogue.)

ART. XX. *The Pillars of Priestcraft and Orthodoxy shaken. In two vols. 12mo. 6s. bound. Griffiths.*

THESE two volumes are intended as a supplement to those published the last year, in three volumes, entitled *a Cordial for Low Spirits*. The tracts are of the same kind, and the design of the editor the same in both. Mr. *Barron* tells us in his preface, that he is greatly mistaken, if this collection be not as well received as the former. It consists, says he, of very curious and entertaining pieces, some of them so scarce, that they are not to be purchased for any money; and he assures us, that they are faithfully printed, according to their respective originals, or best editions.

The pieces contained in these volumes, are,

1. A discourse on *Isaiah* lxvi. 7, 8. preached on the 10th. of June; being the birth-day of the Pretender.

2. A dialogue concerning bishops, between the reverend Mr. JENKIN EVANS, assistant minister to the curate of *White-Chapel*, and Mr. PETER DOBSON, a man of sense and some learning.

3. An address to the university of *Oxford*, occasioned by a sermon, intitled, 'The divine institution of the ministry, and the absolute necessity of church-government: preached before that university, by the reverend Mr. *Joseph Betty*, on the 21st of September, 1722. By J. W. L.

4. An enquiry into the consequences of supposing that *Baptism* makes *Infants*, dying in infancy, inheritors of the kingdom of heaven; or is of any advantage to them in the world to come. Wherein is clearly demonstrated, that such doctrine did not, nor ever can, proceed from a merciful and all-wise Being; and therefore not from God. First printed in 1733.

5. A letter of consolation and council to the good people of *England*, occasioned by the late earthquakes. By the late THOMAS GORDON Esq;

6. A seasonable apology for father *Francis*, chaplain to prince *Prettyman the Catholic*. By the same.

7. A short view of the conduct of the *English* clergy, so far as relates to civil affairs, from the conquest to the revolution.

8. An answer to the *Country Parson's Plea* against the QUAKER's tythe-bill. In a letter to the right reverend author. By a member of the house of commons.

9. Mr STEPHENS's sermon preached before the honourable house of commons, January 30th. 1722. Supposed to be the joint-composition of Mr. STEPHENS and JOHN TRENCHARD Esq; author of *Cato's Letters*, &c.

10. A discourse concerning unlimited submission and non-resistance to the *higher powers*: with some reflections on the resistance made to king CHARLES I. and on the anniversary of his death; in which the MYSTERIOUS doctrine of that prince's saintship and martyrdom is UNRIDDED. Preached at *Boston* in *New-England*, January 30th. 1749-50. By JONATHAN MAYHEW, A. M. pastor of the west church in *Boston*.

11. The manner of consecration of the *Bishops* in DUBLIN. By the lord primate, in the year 1660. Mr. *Barron* has subjoined the following note to this tract, viz.

* * * The editor considers this small piece as a prelatie comment on the words of Christ, MY KINGDOM IS NOT OF THIS WORLD; and as such it is here published.

THE
MONTHLY REVIEW,
For MARCH 1752.

ART. XXI. *Discourses on all the principal branches of natural religion and social virtue.* By James Foster, D. D. vol. 2d. with suitable offices of devotion. 4to.

AT length we have received that entertainment from the publication of the second volume of the ingenious Dr. Foster's discourses, which his bad state of health has so long deprived us of; and it must afford no small pleasure to every one who is acquainted with the author's true character, to see with what a large and handsome subscription it is introduced.

In the first volume of these excellent discourses (see the first volume of our *Review*) the great and fundamental principles of natural religion were demonstrated with great perspicuity and strength of reasoning; and in the volume now under our consideration, *social and relative duties* are distinctly stated, clearly and fully explained, and strongly enforced. In treating his subject, our worthy author does not perplex his readers with any abstract reasonings, or metaphysical refinements and subtleties, which seldom reach the heart, or influence the practice; but adapts his reasonings to the capacity of every reader who is endued with a moderate share of reflection, and endeavours, throughout the whole of his work, to strike those inward feelings of humanity and benevolence, which the all-wise and gracious author of our frame has implanted in every breast, as the seeds of virtue and the most durable happiness.

In the first chapter he attempts a particular explanation of the true ground of all *social* morality, which he thinks may be deduced from the social nature and character of man. 'The *entire community* of mankind is, says he, in an allusive sense, justly represented as *one* grand and vast body; in the *plan* of the creator, of admirable constitution, and most excelling order, and formed for the noblest purposes of reasonable life, intermingling benevolence, moral rectitude, and happiness. And from hence it follows, that the relations of *men* to *men*, and of *each* to the *whole*, must, while the present state of things continues, be indissoluble; their dependance mutual, universal, eternal; their right to all humane and social offices unalienable; their interests strictly united and inseparable. Thus has the almighty source of being, and parent of good, founded, and established, the widely extended community of mankind, to be enlivened, and cherished, by a spirit of benevolence diffused through *all its parts*; and given it a rank, suited to its powers, amongst intelligent and moral orders, the most sublime and glorious of all his works.

'What the members of the *natural* body are to each other, and with respect to the whole body, that the *rational* human members are among themselves, and as parts of the complete constitution and society of men. There are very few exceptions, that can, I think, be made to the general comparison; and scarce one perhaps, in those essential instances, on which alone the allusion is grounded. In the outward *corporeal* structure, there are no jarings and contrarieties; there is no such thing as a detached member, all whose functions terminate in itself. This would introduce the utmost disorder and confusion; render the body of man, as a *compound* frame, quite unserviceable and useless; and blot out all the characters of adorable divine wisdom, that are now so strongly engraven upon it: nay, the consequence, in many cases, must be, the immediate and utter extinction of animal life.

'On the contrary, on what does its health, its ease, its very subsistence, as a sensitive machine, its ministration to the soul, and to the high purposes of reason, so evidently depend, as on the nice proportion and adjustment, and the harmonious concurring operation, of its various parts? might not a man altogether as well *want* a head, a heart, eyes, hands, and the like, as not have them *united*, and *conspiring* in their influence, for *common* preservation and defence?

‘ In like manner, when *man* indulges to narrow and contracted views, and consults, and acts, for himself alone, as if he was an unallied, self-sufficient, and independent frame; are not all his benevolent affections, all his natural powers of doing good, in effect represented as absurd and vain; as fit only to be discouraged, and rooted out of the soul! Is not the life of *reason* lost! The *social*, the *divine* life! employed in the most exalted pursuits, and abounding in the purest and sweetest pleasures, that human nature is capable of! And if the glowings of *humanity* were universally checked, and repressed, and the mutual communication of *kind* and *friendly offices* universally suspended, what could this open to our view, but one wide and general scene of distress and misery! What could it portend less, than inevitable ruin to the *whole species*!

‘ To openness of heart, and mutual confidence, would then succeed everlasting *distrusts*, and uneasy *suspensions*; to delight in the prosperity of others, a malignant spirit of *envy*; to concord and harmony, *disunion*, and *alienation* of affection; to compassion, *hardness* of heart. These are the necessary attendants of a selfish *unsocial* disposition. And they, in their turn, must propagate and spread the mischief much farther; begetting mutual reproaches and animosities; rage, revilings, cool deliberate malice, and other inflamed and unnatural passions; which deface the light and lustre, and the strong tendencies to *good*, which, in the language of the son of *Syrac*, God originally *poured out* over all his rational *works*; and anticipate the blackest horrors of hell itself.

‘ That mankind therefore are a *society*, or *system*, linked together by inviolable bonds of reason, instinct, interest, no one who has examined his own inward frame, or made observations on the general propensities, and workings, of human nature in others; no one, who has reflected justly on the fatal consequences of the contrary scheme, can be tempted to doubt. That this is a sentiment, which most powerfully enforces universal *benevolence*, and *sympathy*, that enlarges and raises the heart, above the influence of every *base-earth-born* passion, that inspires it with great designs of *public* usefulness, and gives it *god-like* feelings; the generous and good experience, and have ever allowed. There can be no true *religion*, no right *knowledge* of God, or of his immutable *laws* of nature and providence, where this is not admitted, as a fundamental principle: and all the duties of social morality may be deduced, and in a great measure, derive their obligation, from it. And accordingly we find,

that St. Paul has wisely assigned it, as a reason, the first and chief reason (within the *scope* of which all others are comprehended) why we should *put away lying, and speak every man truth with his neighbour.*

After this our author proceeds to observe, that the *social* character of man is not *accidental*, and *acquired*, but *natural*—that man is formed by nature a moral *social* being, with a view to his own happiness—and that the idea of men, as a *community*, necessarily implies in it, that there is a *governor* of this community, to whom the whole, and every individual member of it, is accountable. ‘And from hence, says he, it appears, that the authority of God is most properly introduced, to support the obligation of all *relative* duties. The *social* nature, from whence they spring, the *motives* by which they are enforced, the *pleasures* which they yield at present, the *happiness*, to which they ultimately tend, are all his wise contrivance and constitution. Without him, nature, and all its laws, are no more than empty sounds, without a meaning. By his influence and power, they are invigorated; separated from him they die, or are reduced to a state of non-existence.

‘Can we then, without renouncing our reason, consider any thing as a *natural*, and not regard it likewise, as a *divine*, law? Can any office in *society*, be a dictate of *nature*, which is not, at the same time, a duty of *piety*? Can we esteem ourselves to be truly moral men, for treating, with a becoming tenderness and respect, the *inferior* members of the great community, to which we belong; when God, the founder, the head, the life of it, is not in *all our thoughts*? It is, most surely, an inexcusable omission, to drop the consideration of God, in any branch of human duty; on whose being, preservation, and government, the universe, and all its parts, do continually depend.—

‘So that, upon the whole, we are hereby plainly taught, the gross absurdity of endeavouring, in any instance whatever, to separate *morality* from religion; since even in *relative* duties, to which the notion of morality is chiefly confined, it is impossible to exclude a reverence of *God*, and a serious regard to his will and constitution: or, if we act reasonably and wisely, to avoid considering them in a religious, as well as in an abstracted moral, light.’

The doctor having, in the first chapter, discoursed of the *social* nature of man, and the universal obligations arising from it, proceeds, in the second, to shew the great importance of a conscientious and strict discharge of *relative* duties,

ties, and to enumerate the *principles*, that are necessary to be habitually impressed on our minds, together with the *rules* to be observed, in the government of our temper and conduct; that we may be the better prepared to behave with honour and usefulness to others, in every *relation*. The best *general* preparation, for an exact and chearful discharge of all *relative* duties he tells us, is a benevolent honest heart. 'Where *benevolence* is wanting, says he, there is wanting likewise, the very temper of society; its animating spirit, and the spring of its most ennobling pleasures; and where *honesty*, it is absurd to expect, that any regard will be paid to the most important social offices, when they interfere with corrupt and sinister views of private advantage. In a word selfishness *cannot*, and art and dissimulation *will not*, act steadily for the common good, or in support of the mutual equitable rights of mankind.'

In order to our discharging our duty properly in every relation of life, he lays down the following directions——
 'That, before we enter into *any relation*, we set ourselves to examine with care, what are the *duties*, which it *especially* requires; what kind of *behaviour* will render us most agreeable, and useful, to those with whom we are concerned, and best subserve the general good——That we expect not *perfection* in any, nor lay too much stress on nice punctilio's of honour, and respect——That we make favourable interpretations, and the most indulgent candid allowances, in all cases, that the nature of the cases themselves will bear——That we animadvert not, *too strictly*, on little failings and indiscretions; nor be *over-rigid*, in censuring greater miscarriages; which appear to have proceeded from precipitation, oversight, want of due reflection, and the like, and not from a vicious malevolent heart, or a real *intention* to offend——That we avoid *moroseness*, which quickly spreads and propagates itself, and makes others sullen and disobliging; *unjust suspicions*, which are the bane of friendship, and destroy mutual confidence; *excesses of passion*, which blind the understanding, that it cannot form a right judgment; and *pride*, one of the most turbulent, and unsocialable, of the bad principles, by which human nature is actuated; the *parent* of discord, and *averse* to every office of humanity——And finally, that we preserve a *calm* temper, or if it happens to be at any time *inflamed* and *irritated*, allay the ferment, and reduce it to a state of composure and tranquillity, as soon as possible; that, being free from inward perturbation, we may the more regularly attend, to *our own* in-

bent *duty*; and influence others, by our *example*, to the like moderation, and strict regard to *their* respective *offices*."

In the third chapter our author proceeds to a particular consideration of relatives duties; and as the matrimonial relation is the *root* of all others, he begins with the duties of the *married* state, treating first of those of the husband. But as it is impossible to know what his *duty* is, or what sort of *behaviour* may reasonably be expected from him, without fixing in general, what *rank* he holds, what *character* and *office* in society; he endeavours to state this matter distinctly, in a chain of connected and dependent propositions, and then proceeds to explain *his duty*, to the wife, more distinctly, reducing all the chief branches of it to the following heads, *viz.* love; fidelity; convenient and decent accommodation, according to his rank and circumstances in life; respect; defence against injuries; the improvement of her mind, as far there are opportunities for it, in religion and virtue, and the knowledge which is best suited to her character; and inviolate union. All these branches he largely considers, and fully explains.

Before the doctor enters upon a distinct consideration of the duties of the *wife*, he takes notice of several bad dispositions that are obstacles in the way of our receiving instruction, of our acquiring just notions of the principles, and fulfilling the obligations of *social* and *relative* duties. One of these is, our treating points of morality, for the most part, as subjects of mere amusement and curiosity. 'And the more important the duties are, says he, and especially, if they are any way of a *nice* and *singular* kind, or but *rarely* discussed, the stronger are the *workings* of this *fatal habit* of vain curiosity; the greater *ascendency* does it gain over the mind, the more does it *captivate* and *enslave* it, 'till by degrees, it grows to be the *chief* principle that directs its views, and suspends, if it does not utterly destroy, the impression of every *juster* and more *ingenuous* motive.

'And this is no more, than what we find by experience, to be the present course of nature, in all other parallel cases; with respect, I mean, to *wrong* habits, and passions indulged to *excess*; where the *stronger* is always getting head, and extending its encroachments upon the *weaker* principle, till the latter is wholly swallowed up, and centered in it. The application of this remark is very easy to be made, to the particular subject, which I am now explaining: and the necessity of restraining this *idle trifling* temper, and being governed by more *rational* and *worthy* views (if we would either

either improve in the knowledge of our duty, or find ourselves properly disposed, upon all occasions to practise it) must be obvious to every common understanding.

He observes likewise, by way of introduction, that there is something very remarkable in the *manner* in which the new testament states the reciprocal duties of husbands and wives, as well as in the *copiousness* and *strength*, with which they are recommended and enforced. St. Paul, he tells us, in explaining the duty of the husband, insists chiefly on love and its attendant offices, but when he sets before us a summary of the duties of wives, love is not distinctly mentioned in it, and seldom, if at all, inculcated in direct terms, in any passage of the new Testament; though it be an unalterable tie of nature, and ever binding on the wife, as much as on the husband. The reasons of pressing the duty of *love* so strongly upon the husband, the Doctor tells us are plain; because generally, the affections of men are not so easily and strongly engaged, as those of the other sex; and, if they do not enter into marriages merely from prudence, and worldly considerations, are sooner apt to decline, and sink from their first height and ardour, into a more indifferent and cool regard; and because, while there is a cordial and lively affection in the husband, all the other parts of his conjugal duty will follow of course.

There was little occasion, he observes, to inculcate the duty of *love* upon wives, it being a point in which they are not so liable to fail; but that there were very substantial reasons for enforcing *submission* as the capital and leading article of *their* duty; not so much as it is the root of all others, but as the foundation, on which objections and difficulties may arise, and breaches of mutual affection. He refers us to experience as a proof that subjection is irksome and grievous to both *sexes*; who are not only fond of an universal equality, or at least, each of being brought on a level with all others, that are nearest their own situation and rank of life, but aspire, through vanity and immoderate self flattery, to a *prebeminence*. To press *submission*, therefore, as the chief duty of the *subordinate* part, and *love*, to temper the authority and rigour of the *superior*, he says must be proper in all moral systems, and especially in institutes of divine morality.

After this preliminary introduction, he proceeds to discourse more largely on the several branches of the duty of *wives*, which he reduces to the following heads, *viz.* Submission, love, fidelity, prudence, frugality, meekness, and

modesty. What is advanced on the head of fidelity, both as it is a duty of the *husband* and of the *wife*, is well worthy the perusal of every reader that would have his mind impressed with a becoming sense of the malignity of adultery, the most infamous and cruel of all immoralities. Our worthy author has distinctly specified the peculiar aggravations that attend this crime both on the side of the *husband* and that of the *wife*. 'The chief things, says he, which enhance and swell the guilt of a violation of conjugal fidelity, in the female sex, are those which follow.

'First, that the gracious parent of the whole family of mankind (for both *males* and *females* are equally his offspring and the care of his indulgent providence) that he, I say, in the case of the *woman*, has been pleased to implant, and temper with her very constitution, an *ingenuous modesty*, that is shocked at the thought of all indecent *freedoms*, and gross *impurities*; and particularly *shy* and *fearful* (more so *here*, than in most other respects) of any attacks, that may be made either on her *virgin* chastity, or *conjugal* honour. In consequence of her greater modesty, nature has also endued her, with a more quick and lively sense of *shame*. And from this root it is, that she feels more bitter *agonies* of confusion and remorse, in the *first* prospect of being *publicly* exposed, than is generally found to spring either from the principle of *honour*, or the passion of *shame*, in men. Add to this, that these, as to their *degree* at least, peculiar ingredients in female natures, are assisted, strengthened, and guarded yet more, by the *manner* of their *education*: which, when it is careful and prudent, is more *close* and *reserved*, and more *restrained* to all, even the lowest, points of *decency*, than is for the most part, that of the other sex.

'So that, when she wilfully degenerates, into the vile character of an *adulteress*, she acts not only against the general dictates of nature, but against the more immediate principles and laws of *her own* constitution. She renders herself, to a very high degree, infamous, odious to all the virtuous and chaste of her own sex, pitied and despised by the other; and in the eye of God, having broken through all the restraints which he kindly provided to check lawless passion, and preserve her purity unfulfilled, she must, doubtless, appear, with very *soul* stains of *guilt* upon her soul.

'And it will be no wonder, as this is the point, in which, for the reasons above-mentioned, it was most *unnatural* in her to *err*, if afterwards she be found to deviate still farther
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and farther, from the first implanted sentiments, and peculiar impulses of her nature, and becomes in the end, utterly hardened against all sense of shame. Her native modesty was intended to be the chief ornament, and *loveliness* (as it has, indeed, many irresistible charms and graces attending it) as well as ordained, for the *defence* of her sex's honour. This she must have both inwardly *felt*, and have been convinced of from common experience : and therefore, when by offering violence to nature, and setting all decency at defiance, she breaks through this most engaging and powerful tie, the guilt of her *infidelity* must be, hereby greatly heightened, and rendered more black and unpardonable.

‘ Another aggravation, of the guilt of an *adulterous wife*, differing in kind from those already suggested, but derived, as they are, from the *particular temperament* of the female sex, is this ; that they are, while uncorrupted, apt to be sooner *moved*, and more *shocked*, at barbarities, at all gross acts of injustice and outrage. And having this *singular* restraint, besides the *common* principles of humanity, and *sense* of right, is it possible for them, without an uncommon naughtiness and pravity of heart, to be involved in a course of the most vile and detested injustice ? of complicated injustice, injustice not only to *single persons*, but to whole *families* ; by alienating *estates* from the *right heirs* ; confounding *property* ; and by accidental *discoveries*, creating *embarrassment* in the *titles* to estates, that have for a long time been *peaceably*, and without *interruption* possessed ? As these *last* circumstances, by which the *innocent* must necessarily suffer, are likely to be, *oftner*, the consequence of the *wife's* than of the *husband's* infidelity, they may justly be reckoned, another of its heinous and *special* aggravations.

‘ Let me add farther, that the injury done, by this particular *offence*, is perhaps, beyond that of all *others* (the case of *murder* only excepted) *irreparable* ; and that even the *confession*, and *ingenuous acknowledgement* of it, will frequently *increase* and *aggravate* the injury, as it will add to the inconsolable *affliction*, and the piercing *agonies* of grief, which the kind and tender-hearted husband feels, by leaving him no possible room to *doubt* of his *dishonour*, nor consequently the least dawning of *hope*, to *palliate* and relieve his misery.

‘ These last indeed, are mischievous and dreadful circumstances, attending the crime of adultery *universally* ; and ought to have the same weight to deter the *husband* from the commission of it, as the other contracting party in marriage, to whom they have been *directly* represented. And

it is an undeniable branch of *his* duty, likewise, if this capital instance of *infidelity* be an unpardonable act of guilt in the *other sex*, carefully to avoid every thing, that may be an inducement or provocation to it: every thing, that tends to create an aversion to his *person*,⁴ all ill usage that may gradually distinguish *love*, and inspire deep and settled *resentment*. He should take care, to maintain a *strict watch* over all his loose and wandering passions, that he may be a bright, and unexceptable, *example* of *pure uncorrupted* fidelity. For if he violates *his own* solemn tie (though God may be righteously displeased, and will doubtless, severely *punish*, and the world may justly *condemn*, the like instance of *corruption* in the *wife*) yet he *himself*, without being quite *impudent* in vice, in excesses of most unbridled and licentious vice, cannot think that he has any *right* to *complain*.

‘ But let him guard, with the whole collected force of his reason, against the sin and torment of *causeless jealousy*, ordained by the wise author of nature, to be a perpetual *punishment* to *itself*; because it is a *seed*, *fruitful* of every thing mischievous, and of irreconcilable discord. — A passion, *weak*, *ungenerous*, and *unmanly*, in itself; the utmost *dishonour* and *injury*, that can possibly be offered to an *innocent* and *faithful* wife; and which may prompt some of *impetuous* tempers, and not duly influenced by principles of *virtue* and *religion*, to meditate such wild schemes of *revenge*, as in all probability, *no other* inordinate passion would have ever engaged them in. It is, therefore, a wise caution, which is given by the son of *Syrac* in the book of *Ecclesiasticus*, —
Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thy self.

‘ But let me remark here, before I conclude this head, that the passage, just cited, was only designed to intimate, what may be, *in fact*, the *fatal consequence* of groundless *jealousy*; but not in the least to *vindicate*, or *excuse*, such extravagant and unnatural *resentment* in the *wife*, for any *abuse* or *wrong*, which she may have *unjustly* suffered: for though another *fails* in *his* duty, *mine* is still inviolable. Much less, can his doing me a *lesser* injury, *justify* my being hurried on, by an ungoverned transport, to the commission of a *greater*. Upon altogether as *reasonable* a ground, may *defamation*, and *slander*, provoke to *fraud* and *robbery*, or a violent *assault* upon my person, though without actual mischief, to premeditated *murder* itself; as *jealousy* can urge to *adultery*.’

The fourth chapter contains some observations on the true ground of the duty of parents towards their children, and on its general nature and offices. The doctor observes, that the authority of parents is one of the greatest and most important trusts that the sovereign wisdom of the eternal parent of the universe, has thought fit to vest in mankind ; and therefore, that the right execution of this trust, by a conscientious performance of every part of parental duty, may justly be ranked among the chief obligations of religion ; among the first, in order of nature, and the most diffusive, and momentous, in their consequences. He shews that the provident care of parents for their children, in the first irrational, and absolutely defenceless, stage of human life, is an inviolable law of nature, and one of its wisest, and most important, institutions ; and that, if we rise higher, to the stage when reason begins to open, when conscience, and the first dawning sense of morality discovers itself in children, the right discharge of the parents duty will appear to be of still greater moment, because this is the scene for nurturing the understanding, and laying the foundation for good and useful manners.

He observes farther on this subject, that parents can properly demand no reverence, no gratitude, or honour, on account of the instrumental communication of being to their children ; and that their first discharging, at least in the greater and more essential instances, their natural obligations, is what chiefly constitutes the tie of duty on the part of the children.

In the fifth chapter our author proceeds to the consideration of a subject, of all others, the most important, *viz.* The proper education of children ; in treating of which he not only shews great knowledge of human nature, but the most ardent concern for the happiness of mankind, and the interests of virtue and true religion. After some general reflections to shew the necessity of removing the impediments to a proper education, and of preventing the growth of noxious *weeds*, that will *suffocate* the seeds of wisdom, and virtue, in their very birth, he examines the following question, *viz.* Whether the rigorous and compulsive, or the mild, ingenuous, and liberal education, be the preferable course ? He observes very justly, that extreme severity in paternal government, like tyranny of all other kinds, depresses and breaks the spirits ; begets a pusillanimous, abject, slavish mind ; enervates the force of resolution ; damps emulation and ardor, the chief springs of wise and virtuous improvements ;

ments; that it raises a prejudice against virtue in some tempers, scarce possible to be ever afterwards subdued; and that instead of bending others to compliance, it renders them more stiff and obstinate, through a disdain of rigour, and an opposition to tyrannical power. To reduce and conquer obstinacy, he allows that the severer method, and even the infliction of corporal punishments, may be often right and fit; nay farther, that they seem to be the only means of quelling and controuling an intractable spirit, that is averse to all reason, and incapable of receiving impressions from it: but observes that these, with respect to the whole, are rare instances, and perhaps ever likely to be so; the first temper of youth being, in the main, soft and flexible, if it be not hardened by an over-fond and indiscreet indulgence. As rigid discipline, though it may repel, is not so likely to cure and reform a perverse and evil temper, our author prefers the gentle, mild, and persuasive method of education; and recommends it to parents to inculcate strongly on the minds of their children, the infamy of ignorance and vice, the reasonable character of wisdom, the intrinsic excellence and amiableness of religion, and to nourish and strengthen, as much as possible, their sense of ingenuity and honour.

He now proceeds to shew the vast importance of a religious education. 'Nothing else, says he, can be so worthy of our solicitous care, and steady attention. If the foundation be, *here*, rightly laid, we provide, in the surest manner, for our *childrens* future honour, and there happiness throughout the whole period of their existence; not for a low, fleeting, animal, but for a reasonable, moral, immortal life. We take the only method, to render all their other accomplishments, of learning, extensive knowledge, polite address, engaging and ingenuous manners, in the highest degree *graceful*, and *beneficial*; to *refine* their dispositions, *enoble* their views, fit them for offices of *society* and *friendship* and urge them from the sublimest of all motives, and motives of the most certain and constant efficacy, to *laudable* and *great* pursuits.

'In a word, so far as the best *principles*, and the utmost *precautions*, of human prudence can avail, we guard those tender branches of the family (whom the God of nature, the universal parent, has especially committed to our *tutorage*, while they are *credulous* and *unexperienced*) against the dangerous snares of life; and those excesses of vice and false pleasure, which impair the health, and corrupt the manners of youth, often to such a degree, that they
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are never, afterwards, recover'd to a due *strength* and *vigour*, either of *body* or *mind*. And thus the *rational* workmanship of God is render'd in a manner abortive, and stifted in its very birth. It is *prevented*, not by any direct *fault* of its own, but before it becomes capable of distinguishing, rightly, between good and evil: it is prevented, I say, merely through its *misfortune*, in having been intrusted to the conduct of *unnatural* and *faithless* guardians, from so much as *aspiring* after any improvements of virtue and religion, and from ever *thinking* in *earnest*, how it may best attain the end of its creation.

And from hence, it undeniably follows, that no man deserves, to such a degree, the character of a *father*, absolutely *savage* and cruel, as he, who *entirely neglects* to instruct his children in the knowledge, the grateful adoration, and serious reverence of God, and the eternal momentous principles of *virtue* and true religion. Such an one, who has no concern at all about their *chief interest*, in *time*, and to *eternity*, must (if he himself believes that there is a God, and that man, as to his *mind*, is of *nobler extract*, and allowed to form more *extended prospects* than a brute) be quite a *barbarian*, alienated from the taste and feelings of humanity, and hardened against the tenderest sympathies of nature.

For he is the *instrument* of communicating a being, *weak*, *helpless*, *ignorant*, *unapprehensive* of danger, in a great degree (for a considerable time, *after reason* has *first* began to display itself) and yet exposes it to innumerable fatal *hazards* of its virtue and peace. Instead of endeavouring to point out to it its *duty*, and the paths that lead to *happiness*, its most pernicious *excesses*, and the high load of *dishonour* and *misery*, he is stupidly insensible of its most pressing *exigencies*, and acts as if he had *directly* propos'd it to himself as his chief end in being the *secondary* cause of its existence, to leave it to *shift* as it *could*, destitute of proper admonition and culture, amidst the many *chances* that lay against its right conduct; or, which amounts to much the same, to devote it to *probable* vice, shame, and infelicity.

And is not such a behaviour excessively shocking to *reason*! to *benevolence*! to all *honest* *sober* thought! to *rude* nature, as well as to *refinements* of philosophy, and the *divine illuminations* of the *Christian religion*! if children may be thus neglected, the *whole* human race must have been design'd, in the *first stage* of their lives, when they stand in need of the most officious attendance, and careful cultivation, to be *deserted* and *abandon'd*; and consequently, to be

be placed, by nature, in those *distress'd* and *forlorn* circumstances, to which, in all countries, pretending to civility, and just regulations of government, only the children of the meaner and poorer part are exposed: in *that state*, towards which, the *pity* of the *generous* mind soonest relents, as one of the most *deplorable* of all others, and as having a *singular* claim to its *succour* and *relief*.'

Having enforced, both on the principles of natural and revealed religion, the parent's obligation to discharge this part of his duty, our author concludes this chapter with suggesting a few hints of a proper model for religious and christian education. And in the first place, says he, 'it is a rule of great importance, that the *religious* instruction of *children* be *plain* and *intelligible*; not only adapted to their *age* and *capacities* of reason, but to their *real degrees* of reason, and *actual proficiency* in knowledge. To teach them, *by rote*, things of which they have no *understanding*, is exactly the same with giving them *no instruction* at all; nay, it may, sometimes, be attended even with worse consequences; because the imposing upon them the *learning of words*, from which they can derive no information, no ideas at all, may infuse into their minds an *early deep* impression that religion is a thing entirely *arbitrary*, from which they can, reasonably, expect no more solid *advantage* than a slave has in obeying the will of a tyrant—*i. e.* the being merely exempted from *punishment*, without any rational hope of a *reward*. If they are obliged, for example, in the first rudiments and exercises of their reason, to learn and retain the following words, *viz.* "that justification is an act of God's free grace, "wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone"—(without enquiring, at present, whether this be a scriptural doctrine or not) most certain it is, that they might, almost, as well have been taught the pronounciation of a sentence in *Greek* or *Arabic*, as a necessary article of *true religion*, because, in *both* cases, they are obliged to learn *somewhat*, the *sense* of which they are entirely ignorant of; and which the *parent*, the *instructor* himself, is generally unable to *explain*.

'And from hence, it necessarily follows, that the *instruction*, in principles of religion, should be *progressive* and *gradual*, as the understanding grows *mature* and *ripe* for receiving it. To *overload* a tender mind, breaks its *force* of *genius*, discourages its *application*, and may fix an *inveterate prejudice* against religion itself. Many parts, especially of the

the *doctrines* and *evidences* of revealed religion, children seem, at *first*, to be not capable of comprehending: it is scarce possible, therefore, that these should establish any good principles and dispositions in their minds: And, because they experience nothing of this kind, they may, perhaps, be led to conclude that there is nothing of *real moment* in these things, and be *discouraged*, ever afterwards, from engaging in a *serious* disquisition into such apparently *dry unprofitable speculations*; against which, by *wrong* management, they have been *early* prepossess'd, as *perplex'd* and *intricate*, and of but little importance to their *happiness*.

‘ Another rule, therefore, to be observed in religious education is, to *begin* with those first *principles*, on which all religion, whether natural or revealed, is *founded*: and by which alone its authority can be *supported* and *maintained*. From their own *senses* and *experience*, as soon as they become *capable* of exertions and operations of *reason*, youth may have easily instilled and established in their minds the *general notion* of a *first cause*. They have a *sentiment* derived from *nature*, and confirmed by the *weakness* and *dependance* of their infant state, that they were not the *authors* of their own *existence*: they will soon admit this also of their *parents*, whom they see to be of the *same kind* with themselves, though advanced to *higher degrees* of strength and perfection in human nature.

‘ They will, therefore, without much difficulty, admit the idea of an *universal parent*, presiding over, and governing all mankind; that they are bound to pay *him* a *supreme reverence*; that they owed to *him*, in their defenceless state of *infancy*, all the *supports* and *accommodations* of life; that *his government* is *mild* and *gracious*, and his *punishments*, when he is obliged to correct, *necessary*, and intended for *their good*; that he is a *witness* to all their *follies*; and that whatever *excesses* they are either *ashamed* or *afraid* to commit, in the presence of their earthly parents, they should be much more solicitous not to indulge themselves in under his constant *notice* and *inspection*. These fundamental principles of all religion may be explained and *deeply fixed* in the minds of children, as soon, almost, as they are capable of being instructed in any branch of knowledge.

‘ But their more *explicit* knowledge of the *character* and *perfections* of God would be best infused by degrees; and may, perhaps, be more properly communicated, as *curiosity* prompts them to *enlarge* their views, and in answer to the *questions* which *general discourses* on these subjects will naturally

rally extort from *children*, than by *straining* and *racking* their understandings, and imposing *measures* of knowledge to which their faculties are not fully *adapted*.

‘ But let not the character of God be ever represented in discouraging, but always in the first rudiments and essays of piety, in an *engaging* and *attractive* light; let him be *noted*, not for severity, but chiefly for condescension and mercy; that the love of a *father*, and not the servile dread of an *enemy*, may be established as the *first principle* of religion. Let not your general representations of religion terrify, but invite to a cheerful approbation and acceptance of it. Impose no rigid *austerities*, no unnecessary *restraints* of innocence. Let not your *service* of God, your expressions and offices of piety wear a *gloomy* and *melancholly* aspect, lest you inspire an *early aversion* to it.

‘ And with respect to the *evidences* of *Christianity* in particular, open the minds of children by degrees. Endeavour to impress a strong sense of its *intrinsic excellence* and *tendency* to *happiness*, before you engage their minds in an attention to its *external proofs*, which it requires a greater *compass* and *strength* of judgment *fully* to discern and comprehend.

‘ Again, it ought to be our *first* care to plant in children’s minds the *seeds*, especially, of the following virtues: of *justice*, *sincerity*, *civility*, *submission*, *friendship*, *generosity*, *compassion*, and *mercy*, that they may work themselves *insensibly*, and take *fast root* in the flexible, pliant, temper and habit of their nature, even while they are incapable, in a great measure, of *reasoning* about *these* or any *other* subjects. And here, I would recommend it, as most proper, to instruct them by *pertinent* and *striking examples*; whether couched under *apt fables* and *allegories*, or such as have occurred in *real life*. And, by the same method, they may also be, in the most effectual and forcible manner, taught the *odious malignant* nature, and *dreadful effects* of the contrary vices of *fraud*, *envy*, *malice*, and *revenge*.

‘ Finally, in their reading the holy *scriptures*, it were greatly to be wished, that *such parts* were wisely *selected*, as are best *suit*ed to their weak, uncultivated, and inexperienced minds; such *devotional passages* as are most free from *figures*; and such *moral rules* as these—*Whatsoever ye would that men should do unto you, do ye even so to them—Children obey your parents—As you have opportunity do good to all—Be clothed with humility; and gentle towards all men—Put away lying, wrath, anger, clamour, malice, and forgive one another:* and, to conclude this head, those *scripture histories*

stories should be chiefly recommended, which represent, in a strong and affecting view, the obligations of early piety, benevolence, and goodness.

‘ But let *parents* be, above all things, careful not to inspire their children with a blind intemperate zeal for any peculiar *system* or *party* in religion, lest they prejudice their minds, both against the religion of *nature* and real *christianity*; or, at *least* (which yet is a consequence to be guarded against with the utmost precaution) train them up in a habit of *contentious angry* controversy, and in a *bitter, narrow, and uncharitable* disposition.’

In the sixth chapter our author considers the duties of children towards their parents; and he reduces them all to the following heads, *viz.* affection and gratitude, reverence and submission; concealing or extenuating their imperfections, and vindicating their personal honour; so far as right, and the truth of the case will admit; obedience to their commands, to the utmost extent of their rational and just authority; and whenever it is wanted, through a decay of their worldly substance, the infirmities of age, or any other of the incident misfortunes or calamities of human life, affording them a competent, easy, and honourable subsistence. Each of these heads he briefly illustrates.

In the beginning of the seventh chapter, the subject of which is the distinct obligations of masters and servants, the doctor shews that *servitude* may be as truly said to be an ordinance of God, as authority and government itself; since it was plainly his original design, that there should be certain differences and inequalities in the outward circumstances and condition of mankind; from which differences servitude must necessarily flow. After some general reflections on the different kinds of *servitude*, he proceeds to a more particular consideration of the subject, and discourses of the *servant's* duty, under the following heads, *viz.* That he should be obedient, just, and honest; frugal; orderly in his behaviour; submissive and respectful in his carriage towards his master; not a divulger of family secrets; that he ought not to corrupt the manners of the children, who are intrusted to his care and oversight, nor encourage them in stubbornness and disobedience; that no pretence of a superior purity and zeal, with respect to religion, should make him in the least rude and insolent, or careless of his master's interest; and that, as the foundation of a faithful discharge of all other branches of his relative duty, he endeavour to form his mind, as much as possible, to ease and content-

ment, under his state of servitude, and an entire submission to the wise disposals of providence. Under each of these particulars, he gives an impartial summary of the *master's* duty, in a kind of contrast to that of the *servant's*; that by being jointly represented, and appearing together in one view, they may illustrate and enforce each other.

In the eighth chapter, our author treats of the duties of magistrates and subjects; and here his principal aim is to oppose *tyranny*, and shew the monstrous absurdity of those pernicious maxims of arbitrary government, which are subversive of all natural right. He observes, that the heart of man beats, by nature, most strongly for liberty, and that this feeling is so universal and unsuppressible, that it may reasonably be deem'd a divine instinct and impulse in the human soul. 'Slavery,' says he, 'entirely defaces the image of God, that was, at first, so strongly impress'd and stamp'd upon human nature; and renders the condition of mankind infinitely more *ignominious*, and more sensibly *deplorable*, than that of brute creatures; whose rank of being generally requires that they should be subject to the absolute *controul* of a superior intelligence, and who being destined by the God of nature, for *passive* servitude, have happily *no aspirations* after freedom and independance. So that, upon this plan, the *arbitrary monarch* in the reasonable, and those who are too *wild* or too *fierce* to be subdued in the animal world, are the *only subjects* of God's universal government, that he ever *intended* should taste the sweets of *liberty*; or, in other words, the *weaker*, the more *useful*, and *innocent*, are, throughout all nature, utterly deserted by providence, and given up as a *prey* to ravaging and oppressive power. *Tyrants*, in themselves, the objects of *horror* and *detestation*, beyond pain, poverty, or death; the *enemies* of God, who insult and set at defiance the model of his supreme government; the *scourges* of nations; the *pests* of all human society; whom *piety* and *mercy* to mankind in general oblige us to oppose, and pursue, if it be possible, and as far, as there is any probability of success, to their absolute *destruction*; these aliens, I say, from humanity are protected from *resentment*: their violence is declared to be *irresistible*, their sovereign anointed cruelty to be *sacred*.

'But who could give them an *authority* to be thus oppressive and insolent? Not the *supreme source of power*, without denying himself, and dishonouring his moral perfections: not the *consent of mankind*, who could never *voluntarily agree* to their own shame and misery. The powers they

they claim, therefore, must be all *usurped*: and to say, that they ought not to be *controuled*, tho' there be a *superior force*, that is able to restrain them within the bounds of honour and justice, is, in effect, to assert that nature was intended and framed for *mischief*, for *unnecessary* and *wanton mischief*, and all this with no other view than to pamper the *ostentation* and *luxury* of power, and raise *some* above their *equals* by nature, to *trample upon* their *own kind*. Such a constitution as this one would naturally expect from a *capricious* or *malevolent* being; but to ascribe it to the God of eternal *justice* and *mercy*, is most strangely blasphemous. If *revelation* supported such exorbitant *claims*, which bid utter defiance to *reason*; no pomp of *miracles* could maintain its authority, or screen it from the contempt of the wise, the generous, and the good.

After this he proceeds to shew that the principles of the christian religion are repugnant to tyranny; that there were peculiar reasons for enforcing, in the warmest manner, submission and obedience to magistrates, at the first promulgation of the gospel; and that, though it should be allow'd, that the apostles, at that time, inculcated *absolute non-resistance* and *passive obedience* to princes invested with authority; (that this was the case, however, he is far from thinking) yet it can by no means follow, that the same obligation to a tame, implicit slavish submission lies equally on us, who are in a condition quite different, and possess'd of legal rights. To demonstrate this point beyond all reasonable exception, he *first* treats briefly of the divine institution, the original and true end of civil government; and *secondly* of the extent of authority in the *ruling power*, and the just measures of obedience and submission in the *subjects*. Under the first head he shews, that no government deserves to be esteemed and revered as the institution of God, but what is framed and conducted on the model of his own universal government;—that no human government can be directly and immediately derived from God, which is *absolute* and *uncontroulable*; because, in the nature of things, these are the sole incommunicable characters of his supreme empire;—that it is absolutely unreasonable to imagine, that God would exalt a few, to be absolute lords over the lives and fortunes of others, unless they were either of a different species, or, at least, endowed with higher and more eminent faculties;—that as empires and governments were founded before we read of any express law of God relating to government, it undeniably follows, that no particular species of govern-

ment can be fixed upon, as the unalterable appointment of God, contrived and adapted for the use of all nations;—that government in general cannot be denominated the ordinance of God in any other view than as the natural instincts, the condition and exigencies of mankind prompt and lead them to it;—and that all equitable government must be founded in mutual consent.

As the unnatural advocates for absolute power would fain drag in revelation to be an auxiliary support and prop of tyranny, and erect a throne of violence and oppression upon the doctrine of the *new testament*; the doctor likewise, under his first head, considers these passages of *scripture* that are urged in favour of their principles.

He concludes this chapter with enquiring into the extent and boundaries of the *magistrate's* power with respect to religion and the rights of conscience, and endeavours to make it appear, that he neither has nor can have from God, from nature, from the people, or from the peculiar reason and design of his office, any authority at all. He shews that, in matters merely religious, God is, and must be, the sole legislator;—that as the magistrate has no claim to be a law-giver in the religious world, which is strictly and unalterably God's kingdom, this equally evinces, that he has neither from nature, nor the positive will of the supreme being, nor from the consent of the people, a right to set himself up for an interpreter of divine laws, or to frame creeds or articles, to be universally subscribed and assented to, as a standard of faith, or as articles of peace, or to qualify for high emoluments and honours in society.—That, as the eternal law of nature strongly remonstrates against civil authority in matters of conscience, both in enacting new, and in explaining the old laws of religion; so likewise does revelation: *Christ* himself having expressly declared that his *kingdom is not of this world*;—that by admitting the necessity and authority of a publick *magistratical* religion, christianity itself is virtually condemned; because all those who at first either publish'd or embrac'd it, renounc'd, and directly confronted the religion of the State.—And that, if it be every man's indispensable duty, and, of course, a right that he may justly claim, to act agreeably to the inward light and convictions of his own mind, the civil power can have no authority to impose the minutest article with respect to religion; because these two rights are, in their natures, utterly repugnant and incompatible.

In the ninth chapter, our author treats of the office and qualifications of the ministers of the gospel, and the proper conduct of the people towards them. In entering upon this subject, he points out the reasons why the christian ministry, which is, in itself, adapted to promote the greatest and most sublime purpose that rational beings can have in their view, has been treated, especially in these modern times, with so much contempt and scorn. He observes, that the whole tribe of the gay and voluptuous, the vain and luxurious, the giddy and unthinking, would not have made so formidable a party, against the credit and influence of the ministers of Christ, if too many, who have assum'd that character, had not furnish'd weapons against their own cause, and increas'd the strength of the enemy by their imprudent and irregular conduct; their insatiate thirst after riches; their fierce contentions for preheminance and greatness; their unlimited pride, and desire of dominion over the faith of their fellow christians; their indolence, and self-gratification; their expressing a much warmer, and more intense zeal for their own peculiar emoluments and powers, for the external constitution of churches, and for human rites and ceremonies, than for the plain essential truths and precepts of the gospel; their animosities among themselves; their oppressions of scrupulous consciences; their supplanting, and rigidly censuring one another for involuntary errors, about points of very remote and inconsiderable use; their confining christianity, and the communion of saints to those of their own sentiments and spirit; and their endeavouring to raise, establish, or extend their popularity, by insusing unjust prejudices against the characters and labours of others.

As all the branches of duty which belong to christian ministers in general, may be reduced under one part, or other, of the following exhortation of St. Peter, viz. *the elders which are among you I exhort, who am also an elder. — Feed the flock of God, which is among you; taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock*; the doctor gives a minute description of the nature and design of the ministerial office, with respect to all the several branches, into which St. Peter has divided it, following the order prescribed in the exhortation.

After this he proceeds to shew, that it is incumbent upon the people to behave in a respectful manner towards the

ministers, and treat them at all times with due esteem and honour; to allow them a proper support; to attend on the *ministration of the word*, as well as on the other public services of religion; to allow their ministers to declare every thing, which they think to be an important truth, or duty of the gospel, how much soever it may differ from received and established sentiments and forms; to put the most candid constructions on their public discourses, and on every part of their behaviour; and to engage them as little as possible in private quarrels and disputes, either as principals, evidences, or judges; lest they prejudice them in the esteem of one or other of the contending parties, and thereby lessen their influence upon the whole.

(To be concluded in our next.)

ART. XXII. *An Essay on the vital and other involuntary motions of Animals.* By Robert Whytt, M. D. Fellow of the Royal College of Physicians, and Professor of Medicine in the University of Edinburgh, &c. 8vo. 5s. Wilson.

WE are furnished with a proof, in this learned and most ingenious performance, of the considerable success that may attend an investigation of the abstrusest physiological subjects, from a happy combination of genius and industry in the investigator: when his rational powers are sufficiently strong and masculine, to emancipate themselves from all hypothetical pre-occupation, and dispose him to illustrate the secret operations of nature, rather from the manifest light of fact and experiment, than from any vague and dazzling irradiations of his own fancy. The former method, our author observes, in his short preface, 'To have been the reason of the stability of the theories of *Newton*, and some few of the more happy philosophers, where the simplicity and uniformity of the facts serve as *causes* for explaining innumerable effects; while, as he very justly remarks, in the hypothetical method of philosophizing, *causes* are usually assigned, whose existence cannot be proved, and are besides frequently more intricate and complex than the very effects they were intended to explain.'

The introduction, after dividing animal motion into spontaneous, involuntary and mixed, which last, tho' subject to the power of the will, is not ordinarily directed by it (as in the case of some the sphincter muscles) asserts, 'That tho' we may be unacquainted with the intimate structure of the nerves,

nerve, or of that substance within them, by whose intervention the mind seems enabled to act upon the muscles, yet we have no room to doubt of certain motions being effected by the immediate energy of the mind; experience continually convincing us it is owing to the will, tho' certain conditions in the body are requisite to its exertion. But how the alternate contractions and relaxations of involuntary motion are effected, while the muscles of spontaneous motion are contracted only in consequence of volition, being a physical difficulty long debated, and yet undetermined, the discussion and determination of it is the professed purpose of this Essay, which took its rise from the author's early dissatisfaction with the received theories of respiration and the motion of the heart. In endeavouring then to account for all vital and involuntary motion, he seems to have set out with a very judicious attention to that grand simplicity and uniformity of nature, which, by a few general laws applied to particular bodies, produces a variety of operations; as he very reasonably supposes an animal body a system regulated much in the same manner. And in fact, an attentive, unprejudiced and adequate reader must discover, thro' the author's whole method and train of thinking on this subject, that his happy outset has been so regulated and pursued throughout the progress of the work, as to dissipate much of that perplexity, with which some writers had even increased the natural abstruseness of the subject: so that we may justly apply to him, as a physical writer, the distinguishing characteristic, which *Horace* gives of a good poetical genius.

Non fumum ex fulgore, sed ex fumo dare lucem

Cogitat, ut speciosa dehinc miracula sumat.

Our medical and physiological readers, who have not perused the treatise at length, we dare say, will readily admit our giving a clear and general idea of it, in an orderly compendious abstract.

Dr. *Whyt* then, in his section of principles necessary to be premised, first affirms, 'That a certain influence proceeding from the brain, lodged in the nerves, and thence conveyed into the muscles, is either the immediate cause of their contraction; or, at least, necessary to it.' After a sufficient proof of this physical truth he desires, 'That if, in compliance with custom, he shall at any time give this influence the name of animal or vital spirits, it may be understood to be without any view of ascertaining its peculiar nature and manner of acting.' Upon this occasion we may

refer our readers back to our late account and abstract of *Dr. Fleming* on the nature of the nervous fluid, where he has made an ingenious and laudable attempt towards demonstrating the principles and *crasis* of it. This *Dr. Whytt* declines, as unnecessary to his purpose, and premises,

2. 'While the nervous power is immediately necessary to muscular motion, the arterial blood seems to act only in a secondary or more remote manner.' After demonstrating this from the different effects of ligatures on the nerves and arteries, made by *Langrish* and *Swencke*, he concludes, 'That, while the life and nourishment of the muscles is effected by the motion of their arterial blood, their own motion and sensation proceeds from the nerves alone.'

3. 'That the muscles of live animals are constantly endeavouring to shorten, or contract themselves. Hence such as have antagonists are always in a state of tension, and the solitary muscles, as sphincters, and those, whose antagonists are destroyed or weakened, are always contracted, except when this natural contraction is overcome by some superior power.'

4. This natural contraction of the muscles is owing, partly to their vessels being distended with fluids, which separate and stretch their smallest fibres; and, in a great measure, to the influence of the nerves, which is perpetually, tho' gently, acting upon them: to which last the constant constriction of the sphincters, and the tension of the antagonized muscles, is chiefly to be ascribed.' This he demonstrates from the consequence of a paralytic sphincter, and the constant contraction of those muscles, whose antagonists are deprived of the nervous power.

5. 'The natural contraction of the muscles, from the equable action of the nervous influence, is very gentle, and not attended with any remarkable hardness or tension of them.'

6. 'That when the nervous influence is determined more potently into the muscles, their contractions are stronger, and may be termed violent: and that either the will, or a *stimulus*, may effect such extraordinary determination.'

7. The seventh principle is little more than an affirmation of the former, as it ascribes the voluntary contraction of a muscle to the power of the will over the nervous fluid.

8. 'A *stimulus* of any kind applied to the bare muscles of living animals contracts them.' After proving this from many plain facts, he deduces,

9. 'That the degree of contraction is in proportion to that of irritation; but adds,

10. 'That

10. 'That an irritated muscle does not remain contracted during the continued application of the *stimulus*, but is alternately contracted and relaxed.' After sufficiently illustrating this principle from facts, he observes however, 'That the orbicular muscle of the *uvula*, and a few others, are exceptions to it.' The reasons for which he gives us p. 261, in the following words. 'The orbicular muscle of the *uvula*, and the muscles of the *malleus* and *stapes*, remain equally contracted, while the same degree of light and sound is applied to the eye and ear, because their contraction does not hinder these causes from acting uniformly and equally upon the *retina* and auditory nerve; but no sooner is more or less light applied to the eye, or a stronger or weaker sound to the ear, than these muscles are more contracted, or somewhat relaxed.' We recur to the section of principles, which observes,

11. 'That the alternate motions of irritated muscles continue some time after the removal of the *stimulus*, but become more slow and languid.'

12. 'Their motions from stimulation are wholly involuntary.'

13. 'The power of *stimuli*, in contracting the muscles of living animals, is greater than any effort of the will.' The doctor illustrates this by the following case. 'A man aged 25, who, from a palsy of twelve years continuance, had lost all power of motion in his left arm, after trying other remedies in vain, at last had recourse to electricity; by every shock of which the muscles of this arm were made to contract; and the member itself, which was very much withered, after having been electrified for some weeks, became sensibly plumper.'

The 14th principle is little more than a re-capitulation of, or re-trospection to, some of the former, which had distinctly mentioned the different kinds of muscular contraction; as, the natural, which is very gentle, and chiefly resulting from the equable influence of the nerves; the voluntary, which is stronger, and may be rendered more intense or remiss, and of more or less duration at pleasure; and the involuntary, which is strong, suddenly attended with a relaxation, and owing to the force of a *stimulus*. The 15th proposes the sphincters, and the muscles, destitute of antagonists, as examples of the first. The 16th represents the muscles which have antagonists, and are kept in *equilibrium* till the will interposes, as instances of the second. The 17th observes the contraction of the heart is not only involuntary, as the

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the natural contraction is; but that it is also of a different kind from that of the sphincters and muscles without antagonists; referring it, from its *phænomena*, to the contraction from a *stimulus*. And the 18th and last affirms, the mind may, by disuse, not only lose the power of moving the voluntary muscles, except in a particular way, but even that of contracting them at all. The uniform motions of the eyes are mentioned as instances of the former, and the muscles of the external ear of the last.

These necessary assumptions and facts premised, the doctor proceeds to consider the most important and vital motion of the heart, by a previous examination of the opinions of a few of the most considerable authors concerning it. He begins with the theory of the celebrated *Borbaave*, who deduced the alternate motions of the heart from the alternate pressure of the greater part of the nerves going to it between the auricles and large arteries, which compression would happen at the end of every *systole*, when their cavities were greatly distended with blood; whence the motions of the spirits being intercepted, the heart must become paralytic; but that this compression ceasing in the subsequent contraction of the auricles and arteries, the nervous fluid then passing freely on, the heart must contract anew. This *hypothesis*, however ingenious, Dr. *Whytt* rejects for many cogent reasons. First, because all the cardiac nerves are not in this compressible situation, as particularly two very considerable branches from the *par vagum* are distributed to the substance of the heart, and do not pass either between the auricles or large arteries. Secondly, from a consideration of the softness of the parts, and the fat upon the external coats of the arteries and auricles, which must greatly lessen such compression; and from observing no paralytic affection in any other muscles, whose nerves were contiguous to a considerable artery. Thirdly, from our certainty that a slight compression of a nerve is insufficient to render its muscle paralytic; as the ulnar nerve must be pretty strongly compressed, even against a hard bone, before the fingers it serves lose their motion, which is attended besides with a disagreeable sensation. Fourthly, because when this compression is removed, the motion of these fingers is gradually, and not immediately, restored. Fifthly, that even granting a sufficient compression of the cardiac nerves, an effect, contrary to what the advocates for this theory suppose, must follow, as the spirits contained in the nervous *tubuli*, below the point of compression, must be squeezed faster towards the heart, which

which quicker propulſion muſt occaſion a ſtronger contraction at the very time its *diaſtole* is obſerved to begin. And experiment itſelf evinces, that a ligature on the *par vagum*, far from rendering the heart paralytic, produces ſtrong, convulſive motions and palpitations of it. Sixthly, The ſuppoſed alternate compreſſion of the cardiac nerves is inapplicable to the motion of the auricles, whoſe contraction happens when their nerves ſhould be compreſſed, and the nervous fluid conſequently intercepted. Seventhly, beſides that the alternate motions of the right ventricle and auricle are continued in dying animals after the left have ceaſed, when their nerves can ſuffer no compreſſion, ſince neither the great artery nor left auricle are diſtended with blood at the end of the *ſyſtole* of the right ventricle, and in the contraction of the right auricle the pulmonary artery is empty; beſides all this, the hearts of many animals, taken from their bodies, continue their alternate motions for ſome time with great regularity, when it is impoſſible to ſuppoſe any compreſſion of its nerves. And laſtly, the doctor thinks it a conſiderable defect of this theory, that it reflects no light on the manner of ſpontaneous motion in other organs, whoſe nerves cannot juſtly be ſuppoſed liable to alternate compreſſion.

He proceeds next to examine the theory of the learned *De Gorter*, who imagined vital motion in the heart and the other organs to depend on ſuch a ſtructure of the involuntary muſcles, that, upon a dilatation of their fibres from the iſmiſſion of the ſpirits, their ſmall nervous fibrills ſhould be compreſſed; whence the ſpirits being intercepted, the muſcle begins to be relaxed, which relaxation admitting a freſh ingreſs of them, the muſcle is contracted anew, and ſo relaxed alternately during life. But this *hypotheſis* the doctor rejects, not only for ſuch a ſtructure's being unsupported by experiment, or microſcopical obſervation, but from the circumſtance of all the vital organs not being contracted and relaxed at the ſame inſtant: from our being able to continue the diaphragm in the ſtrongeſt contraction as long as we pleaſe: from obſerving, that even ſome muſcles of voluntary motion may be and are occaſionally employed, in the performance of the vital, as in the caſe of a difficult reſpiration from any inſarction of the lungs; from which it may appear there is no ſuch peculiarity of ſtructure in the muſcles of vital motion: from the pupil's (whoſe motions, *from a ſtimulus*, are as involuntary as thoſe of the heart) not being immediately relaxed after its contraction from the admiſſion of light, but remaining in the
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same degree of contraction, during the transmission of the same quantity of light to the *retina*, which could not be, if there was such a structure of the muscles of the *uvula*, as *De Gorter* supposes in those of involuntary motion. The insufficiency then of these *hypotheses* being manifested, our author gives his own theory of the motion of the heart, beginning with its *systole*.

After observing, 'that some have imagined the blood contracted the heart, only by an irritation of the internal surface of its ventricles; and that others supposed it to act no otherwise as a *stimulus*, than in consequence of its weight and impulse, he very reasonably concludes both these causes to concur to the *systole*. That the morbid quality of the blood has a tendency to increase the motion of the heart is evident from the *small pox*, and other contagious or acute diseases; as well as from the manifest power which acrid and stimulating substances have of renewing the motion of the heart, when separated from the body. And, on the other hand, the increase of the motion of the blood from exercise, or from any other cause that returns it to the heart in greater quantity, and with more force; as well as the diminution of its motion from bleeding, prove, that even the distension of hollow muscles has a remarkable influence towards exciting them into action. But that the blood, even in its healthy state, is well qualified for a *stimulus*, *Dr. Whytt* very clearly and diffusely evinces, from its constituent principles; its heat; its intestine motion; from the active vivifying spirit of the air, which it very probably contains; and from the internal structure of the heart, and its tendineo-carnous chords: And to those who may object against its stimulative power, from its want of acrimony to the taste, (tho' it is sensibly salt) and from its scarcely irritating the membrane of the eye, he very justly replies, that, notwithstanding this, it may be fitted to act as a powerful *stimulus* upon other nerves, differing from these in constitution and sensibility. This he abundantly illustrates, from the convulsive and even mortal operation of some mineral and vegetable substances, on the membranes of the stomach, which discover no acrimony to the taste, and some of which are even sweetish and no ways disagreeable to it. The instances he adduces are strong and numerous, and clearly pregnant with this axiom, that various *stimuli* are very wisely adapted to various nerves and membranes, as some poisons act on the solids, and others on the fluids only. Having thus established this irritative power of the blood, the doctor observes, that a body, whether fluid or solid, and qualified to act as a *stimulus*, will excite
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so much the stronger irritations, by how much the greater force it is applied with to the irritable part ; since its active particles must then strike more strongly against the extremities of the tender nerves. This inference is at once so rational and obvious, that we shall omit the author's many just and ingenious arguments in support of it, and proceed to his next section concerning the relaxation and *diastole* of the heart:

Dr. *Wytt* had before observed, that of the three different states of the heart, its *systole*, relaxation, and *diastole*, the first and last might be termed violent, and only the second, which *Bartholin* termed its *perisystole*, natural. This relaxation then of the heart, he tells us, must necessarily happen according to his tenth fact or principle, since the muscles of living animals, after being excited to contraction by a *stimulus*, are quickly relaxed ; the cause and consideration of which *phenomenon* he refers to a future section. It seems then to follow, a *fortiori*, that as the stimulating blood is expelled during the *systole* out of the ventricles, their fibres will endeavour to return, out of a violent, into their most natural condition. The ventricles then, in consequence of their evacuation by the preceding *systole*, and the relaxation subsequent to it, give no resistance to any cause that *begins* to dilate them ; but yet will not without violence allow their sides to be removed so much from each other, as happens during their *diastole*, which is produced by the returning venous blood entering its cavities with a very considerable force ; without which no relaxation of the heart could produce its utmost dilatation ; as a hollow muscle, such as the heart or bladder of urine, can never be fully distended by its own internal mechanism, or without a distending cause introduced into its cavities. And tho' the full dilatation of the ventricles is owing to the force of the reflux blood, that alone would have been insufficient to effect it without the previous relaxation of their fibres ; notwithstanding the contraction of the auricles, and *momentum* of the venous blood, are, in some sense, antagonists to the ventricles ; but being much weaker, there was a necessity for the operation of some relaxing cause, at the termination of every *systole*.

Our author, after observing, that the contraction of the ventricles is in proportion to the cause dilating them, adds, that as the left, from its greater strength, must require a greater force to compleat its *diastole* than the right, the blood ought to return to it with a greater *momentum*, which he affirms it does, and indeed renders it highly probable by several

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several experiments from Dr. Hales and others, and by several judicious arguments and inferences of his own.

Towards the end of this section the doctor reflects, 'that it is not frequently enquired, nor indeed easily determined, at what time the motion of the heart commences in nascent animals, nor what excites it; tho' he thinks, and makes it very probable, that heat is the cause, which, rarifying and agitating the particles of the fluids, enables them to stimulate its fibres into contraction.'

Having thus endeavoured to present our readers with a summary, and yet clear, view of this author's very ingenious and rational account of the motions of the heart, we shall be able to give a still closer abridgement of his account of the other vital motions, as the great simplicity and consistence of his whole theory, and the strong and unstrained analogy, that obtains thro' the different organs, continually illustrate his enquiry.

In his fifth section then, concerning the motion of the alimentary canal, and the bladder of urine, he observes, that tho' the act of deglutition is generally spontaneous, yet it is effected by the foods irritating the sensible membrane of the *fauces*, next that of the *pharynx*, and then the nerves of the *oesophagus*; till its final arrival into the stomach. He finds there, in the air contained in the aliment, and in its other contents, in the cool air swallowed with the *saliva*, and rarified by the heat of the stomach, and in its contained humours, sufficient causes for such a gentle irritation of its nervous *papillæ*, and such an extension of its fibres, as may excite them to contraction. This exactly agrees with *Wepfer's* observation from the dissection of living animals, which asserts, that the contraction of the stomach never happens, but in consequence of a preceding intumescence.—These succeeding intumescences and contractions, tho' sensibly slower; preserve a remarkable analogy with the *systole* and *diastole* of the heart.'

But as Dr. *Whytt* was sensible, the irritation of the blood in the ventricles of the heart must determine, or pause, with the effects of each *systole*, till the *diastole* consequent to its relaxation began to operate, he supposes some objections so ask, why the stomach does not suffer a new contraction from the *stimulus* of its contents, before the intervention of a new intumescence? To which he answers, that to excite this new contraction of the stomach, or to prevent its yielding to the dilating force of the rarified air, the gentle *stimulus* of the aliment may require that additional irritation,
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which the distraction of its fibres produces. He then proceeds to shew, that as, from the effects of nauseous and irritating substances, the stomach is even convulsed in consequence of its contents; that as *opium*, which renders our nerves and fibres insensible of irritation, allays those irregular commotions; and as a sudden and very plentiful ingestion produces *nausea* and vomiting, so the ordinary vermicular motions of this bowel is chiefly to be ascribed to the gentle irritation of its ordinary contents.

The similar peristaltic motion of the guts he justly attributes to the same irritating causes, with an additional irritation from the bile; and proves this from the effects of purging medicines; from pricking the guts of living animals into stronger contractions by the application of pointed instruments, or acrid liquours: from the effects of *opium* in lessening or destroying the peristaltic motion of the intestines, Dr. *Kaen* having found it extremely slow and weak in a dog, who had taken six grains of *opium*, and that it was not sensibly increased by pricking the surface of the guts with a needle. That the bile is particularly necessary to render this motion complete, without which the guts would not be sufficient to overcome their distention from contained air, is very probable, from their inflation in such as die of desperate jaundices; and from the case of a patient, who died from a wound in the gall-bladder, who was incurably costive, and whose intestines, after death, were excessively inflated.

The natural exoneration of the intestines he thinks effected by the continuance and propagation of their vermicular motion, joined to the acrimony and *pondus* of the *Fæces*, irritating and distending the *rectum*; as its extreme irritation in a *tensus* is best allayed by opiates and smooth glysters.

He considers the bladder of urine as a hollow muscle, which, having no proper antagonist, would reduce itself to its least capacity, were it not for the instillation of urine from the ureters; the accumulation of which, by overstretching its coats, excites them into strong contractions, which are nevertheless unable to overcome the constriction of the *sphincter*; but that being opened by the assistance of several other muscles, the contractile power of the bladder is then sufficient to the expulsion of its contents. He observes, the urinary fluid, however acrid, in a healthy person where the bladder is duly varnished with its natural *mucus*, to act more from its distending quantity, than its simple stimulation.

In his sixth section, concerning the motions of the blood-vessels, and several others of the spontaneous kind, he ascribes the dilatation of the arteries to the projectile force of the heart; and their *systole* to their elasticity, the contraction of their muscular coat, and the gentle *stimulus* of the blood affecting their internal surface. Besides this, he supposes an oscillatory motion in the smaller vessels, and secretory tubes of the glands, where the force of the heart does not seem to extend, and elasticity is not concerned; but thro' which he supposes the circulation to be preserved by such vibrations of their vessels, as the gentle *stimulus* of the blood may excite. He conceives, that even the veins are not wholly inactive canals, but have their muscular coat irritated into such weak contractions, as may, in some measure, contribute to the circulation. As some proof of this suggestion, he remarks, that the contraction of the *vena cava* is visible in dissected dying animals; tho' it may prove more sensibly so, on account of some kind of alternate depletion which it suffers. And hence we may infer, that the fluids are, in some sense, one cause of their own motion.

After rejecting, with some other moderns, the erection of the *penis* from the action of the *erector* muscles, he suggests, that as the sight or even remembrance of grateful food is known to occasion an uncommon derivation of *saliva* into the mouth of a hungry person; so it is not improbable that the *stimulus* of the *semen*, the sight, or even idea of lascivious objects, may occasion an extraordinary flow of blood thro' the small arteries of the *penis*, by increasing their vibrations; from whence the red arteries will be all enlarged, and many even of the serous ones will admit red blood; the arteries, which terminate in veins, will transmit their fluids to them with unusual impetuosity, and those, whose orifices terminate in the cells of the *penis*, will effuse both lymph and red blood; which not being carried off by those absorbent veins, whose orifices are not proportionably enlarged, a distension of the *corpora cavernosa*, and consequently an erection of the *penis*, must ensue. In some extension of this *hypothesis* (which is very likely and analogical) to other *phænomena* of the body, and particularly to blushing, he very justly commutes the supposed stagnation of the blood in the superficial vessels of the face (which ill agrees with the rosiness and heat perceptible there) for a partially augmented circulation in them, from their accelerated vibrations. To this he adds, that why the affection of shame should produce this

this change in the circulation, rather in the face than elsewhere, he cannot pretend to say; — which naturally reminds a reader of the great humility and ingenuoufness of the most ingenious men, and of the honest simplicity of *Horace* in his

— *Quae non didici planè nescire fateri.*

This doctrine of a *stimulus* is so obviously extendible to the actions of the organs of generation in both sexes, that we may well dispense with a further enumeration, or even abridgement, of them.

In his seventh very curious and diffuse section, of the motions of the pupil and muscles of the internal ear, after observing the necessity of contracting and dilating the pupil, in order to distinct vision, and an accurate description of the circular and radiated fibres of the *iris*, which answer those purposes, he remarks, ‘that dilatation is the natural state of the pupil, as the longitudinal fibres are evidently stronger than the circular; the contracting power of which is excited by the *stimulus* of light, and augmented or remitted by the various degrees of it. This however he does not attribute to the immediate effect of light on the fibres of the *uuea* or *iris*, but in consequence of its affecting the very tender membrane of the *retina*; a certain proportion of light being necessary to produce its regular function, and an extreme degree impairing it, and exciting an uneasy sensation in it. This doctrine is confirmed by some very curious, easy and satisfactory experiments; and accounted for from an observation, that the optic nerve, and the nervous fibrills of the *uuea*, arise from different parts of the brain, and have no communication in their progress to the eye; whence the light, that affects the *retina*, cannot affect the pupil from any commerce between their nerves, but the uneasy sensation in the *retina*, from too much light, may excite the sentient principle, ever present and ready to act at the origin of the nerves, to determine the nervous influence into the *sphincter pupillæ*, to mitigate the offending cause, by a contraction of it; as in a fainter degree of light it ceases to act this muscle, and allows the curtain of the pupil such an aperture from the natural action of its longitudinal fibres, as admits a commodious quantity of this subtle fluid. And this disposition, or faculty, of the sentient principle our author illustrates, by the experiment of placing a lighted candle before the eyes, when, upon covering one, the pupil of the other is immediately

mediately dilated. This he observes to be inexplicable upon mechanical principles, as their nerves and blood-vessels have no other connexion, than in issuing from the same brain and the same *aorta*; and the candle, the mechanical cause of its contraction, acts with undiminished force. But admitting the contraction of the pupil from the energy of the mind, in consequence of the sensations excited in the *retina*, it follows, that the mind no longer excited to contract the pupil covered from the light, and then in its natural dilated state, the pupil of the eye exposed to the light is dilated from the meer force of that constant habitude of our moving both eyes alike, and contracting their pupils at the same time. For tho' the motions of those organs be voluntary, the mind may, according to his eighteenth principle, lose the power of moving the voluntary muscles, except in a particular way. This principle, however, is to be admitted with some restriction; since, tho' there is a remarkable uniformity between the motions of each pupil, that exposed to the light is observed to be somewhat less than the other; tho' neither is as much contracted, as if both were equally affected by light.' But however our author terms the motions of our eyes voluntary, it seems that the great contraction of the pupil depends principally on the *stimulus* of light, as we suppose no one can look up at the sun, or any very luminous object, with a dilated pupil, whatever inclination he has to do it; for in this case the force of the *stimulus* must operate more potently than our contrary volition.

Dr. *Whytt*, after employing some pages in pointing out the errors of some writers on the causes of the motions of the pupil, confirms his own theory by a remarkable history, and some judicious reflections on it.

Our learned author next asserts, that the motions of the pupil are as necessary to the distinct vision of objects at different distances, as to adapt the eye to different degrees of light. This he illustrates by several curious and easy autoptical experiments, many of which a reader may observe in his own eyes, as probably the doctor did. He affirms, that in order to the distinct vision of near and less luminous objects the contraction of the pupil is necessary; and this contraction results principally from an effort of the mind; tho' in the viewing of distant objects, the dilatation of the pupil is entirely determined by the quantity of light applied to
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the eye. In short, as he had before premised, the motions of the fibres of the *uvea* are of the mixed kind, being involuntary with regard to the *stimulus* of light, and sometimes moderated by the intervention of the will, tho' not always attended with a consciousness of volition.

In observing the greater dilatation of the pupil in infants, from the less transparence, and greater thickness and flatness of the *cornea*, thro' a deficiency of the aqueous humour, whence the rays of light are less transmitted to the *retina*, he takes no notice of that exquisite membrane, the *velum pupillæ*, which has been demonstrated to exist in foetuses, and which perhaps is not wholly effaced very soon after the birth, but may remain for some little time to defend the exquisitely tender and medullary *retina* from the *stimulus* of light.

He observes next, that in a *paralysis* of the longitudinal fibres of the *uvea*, while the circular ones retain their usual force, the pupil will be always greatly contracted; whence the patient, being able to see only in a great light, will have the *ημεραλωπια*, a remarkable instance of which the doctor subjoins. And on the contrary, if the circular fibres are deprived of their energy, the pupil thence being much dilated, the eye will not be able to bear a great light, and being useful only in a faint one, the patient will see best in the shade, or by a candle, which is that morbid affection of the sight termed by the *Greeks* *νυκταλωπια*.

The motions of the muscles of the internal ear follow, as a short appendage to the section of the motions of the pupil. And here our author observes, that the ear must have been incapable of distinguishing a diversity of sounds, were not some of its parts capable of various degrees of tension; for as a musical chord of a certain length and tension can vibrate harmonically but with one particular sound, if there was no mechanism, by which the membranes of the *tympanum* and *femstra ovalis* could be variously stretched or relaxed, they could be harmonically affected but by one sound, and have only a more or less confused perception of others. As the doctor very justly observes, it may well appear wonderful how the ears should be so adapted, by the actions of its muscles, to such a vast variety of sounds; but with what exquisite skill and amazing wisdom, says he, is every thing in the animal frame adjusted! Here the *stimulus* of sound on the auditory nerves excites the mind to adapt,

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by the influence of the nerves, the muscles of the ear to such a contraction of its membranes, as shall vibrate harmonically with the sound ; as the *stimulus* of light excited it to an analogous action of the pupil : yet tho' the sentient principle thus superintends and adjusts these motions, the motions themselves, as he observes, are not only unattended with consciousness of volition, but are altogether necessary and involuntary ; as we cannot move these muscles when sound does not strike the ear, nor prevent their action when it does.

[To be concluded in another article.]

ART. XXIII. *The History of the Portuguese, during the reign of Emmanuel : containing all their discoveries from the coast of Africk to the farthest parts of China ; their battles by Sea and Land, their sieges, and other memorable exploits : with a description of those countries ; and a particular account of the Religion, Government, and Customs of the Natives. Including also their discovery of the Brazils, and their wars with the Moors. Translated from the latin of Jerome Osorio, bishop of Sylves. By James Gibbs. 8vo. 2 vols. 10 s. Millar.*

IT seems almost incredible how far the human mind is capable of being dilated, and the virtues of magnanimity and courage improved, by a series of success ; while a train of misfortunes, on the contrary, seldom fails to sink its faculties, even below contempt. Whoever doubts the truth of this observation, may read the History we are now to give an account of, where he will find the *Portuguese* acting like heroes of the first rank, and performing exploits not easily, at first view, to be credited. What shall we think of an handful of adventurers routing numerous armies, and a few hundreds putting many thousands to flight ? Nothing animates a people more than sending out colonies, and making new settlements. The undertakers are often under a necessity of enduring the greatest hardships, and obliged to exert the utmost efforts of valour ; and being thus injured to look down on dangers with contempt, they not only attempt, but perform actions, the very thoughts of which, in other circumstances, would have filled them with terror.

One can hardly read this history, without calling to mind the fabulous ages of antiquity, when every thing was full of the marvellous. Besides, is it not reasonable to suppose, that the *Portuguese* would relate their own exploits in a man-

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ner the most favourable to themselves? and we likewise with the good bishop of *Sylves*, may not appear to have complied a little with the legendizing spirit of his religion: But be this as it will, there is, however, no doubt that the *Portuguese* were, during the reign of *Emmanuel*, in the meridian of their glory.

We shall now proceed to lay before our readers a summary of the transactions of this reign, the subject of the two volumes before us. We shall say nothing as to the merit of the present translation, which the reader will be fully apprized of from the extracts to be given.

As to method and disposition, the whole is subdivided into twelve books, six to each volume, which we shall consider in order. The first book, after a judicious and apposite exordium, sets out with narrating the death of *John II.* of *Portugal*, in 1495. who, according to the character there given of him, must have been a prince of great ability, penetration, and spirit. To him succeeded *Emmanuel*, a prince of equal capacity, and rather more enterprising than his predecessor. *Emmanuel* began his reign with settling the affairs of his kingdom, and regulating the courts of justice. He likewise gave a proof of his humanity, by restoring the *Jews* to liberty.

As the war carried on by the *Portuguese* in *Africa*, makes a considerable part of the transactions of this reign, it will be proper to inform our readers of the state of their affairs, and the footing they had there. Ever since *John* the first had taken *Ceuta*, a very strong town in *Barbary*, situate upon the streights of *Gibraltar*. His successors never allowed the war against the *Moors* to lie long dormant. *Alphonso*, grandson to *John I.* and father to *John II.* had likewise taken the city of *Tangier*, together with *Arzila*, not far distant from thence. And *John* too, after his father's death, tho' he was involv'd in great difficulties, always persisted in a firm resolution of carrying on that war: and *Emmanuel*, following their example, embarked in it with vigour and spirit.

The right revd. author of this history relates many exploits of his countrymen during this reign, which, tho' possible, certainly seem highly improbable. For instance, that 200 *Portuguese* horse might have defeated 2000 *Moorish* horse, and 800 foot, we allow; but that they should do this without the loss of a man, can only be credited by those, who, like the pious bishop, looked upon this event as a reward from heaven, for *Emmanuel's* settling a tenth of the

tribute money, paid by the *Moors*, upon the priests who went into *Africa*. This observation may also, perhaps, hold good, at least in some measure, with respect to the discovery of the *East Indies*, and the achievements of the *Portuguese* there; of all which we shall give the reader some account.

‘ Though *John* the first, says our author, had acquired great fame, his love of glory was not lessened by old age; for then he fitted out a formidable fleet, which besieged and took *Ceuta*, a large, rich, and strong city of *Barbary*. *Henry*, the son of *John*, who had greatly distinguished himself by his bravery at the siege of *Ceuta*, likewise carried on the same grand design. He built a fleet, which he ordered to sail as far as possible southward, along the western coast of *Africa*, with a design to find out a passage to the eastern nations; but death prevented him from carrying his designs into execution. His successor, *Alphonso*, was so much harassed with war, that he could not enter into the schemes of this great prince. But *John*, the son of *Alphonso*, set about this affair with great vigour. In his time the greatest part of *Ethiopia* was visited, the *Portuguese* fleet having sail’d into places which learned men, in former ages, thought there was no possibility of reaching. They turned the point that had hitherto bounded the navigation of these parts, and sailed as far as the line; nor did they stop here, but proceeded farther, and discover’d vast tracts of unknown land. Being now out of sight of the polar star, they were obliged to fix upon constellations in the southern hemisphere, by which they might steer their course. A new navigation being thus opened, those who came afterwards into these seas made still greater discoveries, and at last reached the extremity of that prodigious promontory, which runs southward 35 degrees from the line, besides four which it has of north latitude; so that its whole extent amounts to 39 degrees; that is 2340 miles. In turning this cape, or promontory, they met with the most furious tempests, whence they call’d it *Tormentos*. The account *John* received of the situation and extent of this promontory, gave him inexpressible joy; he had now great expectations of finding a passage to *India*, and therefore called the extremity of that neck of land, the *Cape of good Hope*. He next made choice of several persons, *Jews* as well as *Christians*, such as he found to be men of genius and activity; these he sent by the way of *Alexandria* and *Ethiopia*, from thence to sail for *India*, to get intelligence from people acquainted with those coasts, what was
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the proper course to steer from the cape to the *East Indies*. But death put a stop to *John's* further progress in these affairs; so that he left to *Emmanuel* not only the inheritance of his kingdom, but likewise his earnest desire of carrying on this new navigation.'

After this follows an account of *Emmanuel's* fitting out a fleet, consisting only of four ships, one of them too being a store-ship. This small squadron was commanded by *Vasco de Gama*, a nobleman of great abilities, who sailed from *Lisbon* on the 9th of *July*, 1497.

We omit all private transactions and regulations, regarding the policy and better government of the kingdom, that we may have the more room to give the reader an abstract of *Gama's* expedition.

After a tedious voyage of upwards of four months, he at last made the *Cape of good Hope*, from thence coasting along the eastern shore of *Africa*; for being unacquainted with the navigation of these parts, he thought it dangerous to keep out to sea. When they came to 10 degrees of southern latitude, they discovered an island called *Mozambique*, mostly inhabited by *Saracens*, who being good navigators, furnish'd *Gama* with two pilots, to steer his ships to *Calicut*, on the coast of *Malabar*, in the *East Indies*. The *Arabs*, at that time knew the use of the compass, and had sea-charts and maps, wherein the situation of countries were laid down with great accuracy; nor were they without quadrants, with which they took the altitude of the sun, and the latitude of places.

Gama arriving at *Calicut* in *May* 1498. sent one of his men ashore to get intelligence. This man no sooner landed, than he was carried off his feet by the crowd, and borne here and there, all pressing to see a man of an appearance and dress so strange and all inquisitive to know whence he came, what he was, and by what fortune he had been brought into these parts; but he understood nothing of their language, nor did they of his. Luckily, however, there were then at *Calicut* some merchants from *Tunis* in *Africa*. These were not a little astonished when they saw him, and supposed he was a *Spaniard* by his dress; accordingly one of them accosted him in *Spanish*; and being told they were *Portuguese*, *Monzaida* (the *African*) went on board *Gama's* Ship, who gave him a most hearty welcome, and a kind reception. They held a long conversation together, wherein he let *Gama* into the knowledge of many useful particulars. The following day *Gama* sent two of his officers

with *Monzaida* to wait upon the Zamorin, or king of *Calicut*; who being admitted into his presence, told him, that the king of *Portugal*, being filled with admiration at the fame and dignity of his name, had sent thither one of his admirals, who would be extremely glad of having the honour of waiting on his majesty; and, in the name of his master, to enter into a league of friendship with so great a prince. The king made answer, that the arrival of the *Portuguese* admiral gave him inexpressible pleasure; and he would, with cheerfulness, embrace the opportunity of making such an alliance: accordingly *Gama* went ashore, and was graciously received by the king.

Here the second book begins with a description of the country, and inhabitants of *India*, their classes and customs, &c. Then follows the intriguing of the *Arabians*, to prejudice the Zamorin against the *Portuguese*, by representing them as pirates; wherein they succeeded as they could have wish'd, the Zamorin having order'd all their goods which had been landed to be seized, and two *Portuguese* to be thrown into prison. *Gama*, irritated by this usage, resolv'd to make reprisals, and assert his right by force. Accordingly he attacked the first ship he saw coming into the harbour, and took from thence six naires, or noblemen, with nineteen of their servants; these he put into close confinement, but dismissed the rest. This made the Zamorin restore the two *Portuguese*, with part of the goods. *Gama*, however, thinking himself ill used, refused to deliver up his prisoners, and accordingly sail'd from *Calicut*, carrying them along with him. The first harbour he touch'd at, he set one of the captives free, giving him a letter to be deliver'd to the Zamorin; wherein he set forth the many plots form'd against him by the *Mahometans*; nevertheless, he assur'd his majesty, he would be attach'd to his interest; and as to the nobility whom he had in custody, he desired him not to be uneasy about them, promising, upon his honour, they should be treated with the highest respect, and sent back safe to their native country. After this he proceeded on his voyage homewards, along the *African* coast, and arriv'd at *Lisbon* in summer 1499. Of 148 who set out with him, only 55 returned, and these too worn out by sickness and fatigue. The king expressed the utmost gratitude for the services of *Gama*, and all concerned in the expedition were rewarded according to their rank and services.

In 1500, *Emmanuel* fitted out 13 ships, with 1500 men on board, under the command of *Pedro Alvarez de Cabral*, who

who had orders to use his best endeavours to make a treaty of friendship with the Zamorin of *Calicut*, and to petition him for liberty to build a fort near the city, by which the *Portuguese* might be enabled to live secure from the violence of their enemies, and carry on their traffick with safety. But if he found him averse to peace, and obstinately bent against our people, that he should, without any farther delay, declare him an enemy, and treat him in an hostile manner. *Cabral* had a very bad voyage, several of his ships being obliged to put back to *Lisbon*, and no less than four of them lost, with all on board. He himself, with the rest, were driven so far to the westward, that he fell in with the *Brazils*, of which we have here a short description, together with the manners of the natives. As this country appeared extremely beautiful and fertile, *Cabral* sent one of his ships express to acquaint *Emmanuel* with this new discovery, and then proceeded on his voyage. Being arrived at *Calicut*, the Zamorin sent two of his nobles to salute him; and on *Cabral's* going ashore, he was received with the utmost demonstrations of joy. The Zamorin made the warmest professions of friendship, granting the *Portuguese* a free trade in his dominions. He, besides, assign'd them a large house, near the shore, for the use of those who were to transact the affairs of king *Emmanuel*.

Notwithstanding, however, all this boasted friendship of the Zamorin, he connived at the malicious and fraudulent proceedings of the *Arabian* merchants, who bought up all the spices at the highest prices, in order to prevent their falling into the hands of the *Portuguese*. When *Cabral* complained of this, he gave him power to take the spices out of the *Arabian* ships, after paying the value of them to the merchants. On receiving this answer, *Cabral* remained in suspense, fearing, lest if he did so, the *Arabians* might fall upon and destroy the *Portuguese* who were ashore. However, being pushed on by *Correa*, the chief of those on shore, he stopped all ships outward bound, till the *Portuguese* had received their full loading of spices. This so exasperated the *Arabians*, that 4000 of them beset the *Portuguese* house, those within being only 70. On *Correa's* making a signal of distress, a detachment was sent in the long-boats to his relief; but he himself, and fifty of his men were cut in pieces, twenty only making their escape, and these so miserably wounded, that most of them died.

This was the beginning of the war between the *Portuguese* and the Zamorin, which lasted many years.

Cabral

Cabral finding that the Zamorin had been privy to this tumult, resolved to take vengeance on ten large *Arabian* ships in the harbour. The engagement, for some time, was fierce and warm on both sides; but the *Portuguese* at last boarded them, killing about 600 of the enemy. They plunder'd these vessels, and being in great want of hands, they put all the prisoners aboard their own ships. They found likewise three elephants, and (being short of provisions) killed and salted them for food. They afterwards fired the ships, which were all destroy'd in the sight of the Zamorin of *Calicut*. This done, *Cabral* sailed for *Cochin*, a city about 70 miles south of *Calicut*, the prince of this place being desirous to cultivate a friendship with the *Portuguese*. Here *Cabral* took in what spices and other merchandize he wanted, and then set sail for *Portugal*, where he arrived in July 1502.

Thus the *Portuguese* continued sending out a fleet every year to *India*, which always touched at *Cochin*, and did all the damage in their power to the Zamorin of *Calicut*, by plundering and burning all his ships they could meet with. The Zamorin, on his part, left nothing untried to distress the *Portuguese*. He several times fitted out numerous fleets, with 15,000 troops, and sometimes more, on board; but he always came off with the worst, many of his ships being sunk, and great slaughter made among his men: all this, however, served only to provoke him still more. Wherefore, taking advantage of the absence of the *Portuguese* fleet, he fell upon the king of *Cochin*, whom he forced to take shelter in a small island, after abandoning *Cochin* to the enemy. The prince of *Cochin* suffered all this, because he absolutely refused to deliver up the *Portuguese* who had been left in his dominions, and to enter into a league with the Zamorin against them.

When the famous *Albuquerque* arrived in *India* (*viz.* in 1503) he found the king of *Cochin* in this low condition; but soon reinstated him in his dominions, making him, at the same time, a present of 10,000 ducats; a piece of generosity which was very acceptable at that juncture. *Albuquerque* therefore thought it a proper time to desire he would allow him to build a fort, as a bulwark to the *Portuguese*, and a defence to his majesty against the attempts of the Zamorin. This request being granted, the foundation of a fort was laid on the 27th of September 1503; after the finishing of which, *Albuquerque* carried on an offensive war against the Zamorin and his allies, invading his territories, and

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and laying all waste with fire and sword, wherever he came. This done, and the *Portuguese* ships having taken in their full loading of spices, &c. they set sail for *Europe*, leaving only one ship, two caravels, and another small vessel, with 150 *Portuguese*. The command of this small squadron, if it deserves that name, was given to *Duarte Pacheco*, a man of great ability, and unquestionable courage.

After the departure of *Albuquerque*, the Zamorin, more bent than ever upon the destruction of the *Portuguese* and their ally the king of *Cochin*, raised an army of near 60,000 men, besides a fleet of 160 ships; hoping with such superior force to carry all before him; but in this he was mistaken, for *Pacheco* baffled all his measures, repulsed this mighty armament, and defended the kingdom of *Cochin* from being invaded. The particulars of this brave defence are narrated at large; and are a proof of the incredible, and almost romantic magnanimity of *Pacheco* and his few *Portuguese*. These exploits were perform'd in the year 1504, and bring down the history to the end of the third book.

The fourth, fifth, and sixth books contain the progress made by the *Portuguese* in the *East Indies*, under the conduct of *Francis Almeed*, who was invested with the authority of a viceroy. During his time the war against the Zamorin of *Calicut* was carried on without intermission: the *Portuguese* likewise extended their settlements, by obtaining leave to build forts at several places. But we shall only take notice of one exploit of *Almeed*, which happened after the arrival of his successor *Alphonso Albuquerque*, already mentioned, who offer'd him his assistance, but was rejected.

Almeed having therefore fitted out a fleet of nineteen ships, aboard which there were three hundred *Portuguese* and four hundred *Cochinians*, sailed first for *Dabul*, a city belonging to the king of *Goa*, who had entered into an alliance with the enemies of the *Portuguese*. When *Almeed* approached *Dabul*, there were in the harbour a great number of ships well mann'd, and furnish'd with plenty of arms; besides which, the town was garrison'd with six thousand soldiers. The enemy in vain attempted to hinder his landing; for being routed, the *Portuguese* pursued them so closely, as to enter the town at the same time. Now followed a most dismal scene; the *Portuguese*, blinded by their fury, committing the most shocking barbarities. The slaughter was continu'd till sun-set, when *Almeed* ordered a retreat to be sound-ed; fearing some mischief might happen, if the soldiers were allow'd to go a plundering in the night-time. Next day
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the city was first pillaged and then burnt; after which *Almeed* pursued the enemy to the mountains, where he burnt many castles and villages.

‘ This done, *Almeed* sailed to *Diu*, a city situate in a small island, belonging to the king of *Cambaya*, where the enemies of the *Portuguese* had assembled their united fleets. *Mirbocem*, admiral of the sultan of *Egypt*, had six large ships; four *Cambaian* vessels, and several sloops of war, together with a considerable number of *Calicutian* paraos; to which adding the ships that belonged to *Melichiaz*, viceroy of *Diu*, the whole fleet amounted to above one hundred sail. *Mirbocem*’s ships were mann’d with *Mamalukes*, men of the utmost intrepidity, and not a little confident of success. Those of the other allies were armed with the same assurance. Hope and resentment spurred them on to defend their liberty, and to destroy a people whom they hated. There were likewise in this fleet several *Venetians* and *Sclavonians*, who commanded some of the galleys; and these *Christians*, if worthy to be so called, shewed no less ardour to engage our fleet than those enemies of our holy religion.

‘ Each commander used various arguments to excite the courage of his soldiers; *Mirbocem*, by all possible methods, endeavoured to rouse the resentment of his men against the *Christian* name, and animated them with the agreeable prospect of rewards and honours. “ If you are worsted this day,” said he, “ the ignominy and loss will be everlasting and irretrievable; on the other hand, if you prove victorious, the empire of *India* will be secure, and your names will become for ever immortal.” *Almeed*, on his part, did not omit any thing which he thought might inflame his men, against the *Mahometans*, and inspire them with a zeal for their own religion. “ For,” said he, “ if conquered, you are every where surrounded by your enemies, who, when freed from the terror of your arms, will vent their implacable rage against the *Christian* name. you can have no succour but from a great distance: nor will you be able to find any shelter in your calamity; for the people are faithless, and will not scruple to break through the most solemn ties of treaty, as soon as opportunity offers. Behave, therefore, like men; resolve either to conquer, or die honourably.”

‘ By these, and such like speeches, *Almeed* having endeavoured to whet the courage of his men, of themselves sufficiently eager, he ordered the sails to be hoisted; but as the wind failed, and the enemy did not advance from their stations,
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he came again to an anchor, waiting the return of the tide, and a favourable gale. The wind answering sooner than he expected, he again weighed; and the signal being given, he advanced so far that he could reach the enemy with his cannon; for the tide not beginning yet to flow, the water was low, so that he was afraid to approach nearer, lest he should run aground.

The enemy had planted several cannon on the walls of the city, and on the tower upon the sea-shore; from thence they threw a great number of weapons, and fired from their batteries on our people, who, in their turn, attacked the enemies fleet with great fury. The engagement continued till it was interrupted by the darkness of the night. *Almeed*, who was in the first line with his ship, had resolved to attack that commanded by *Mirhocem*, but he was dissuaded from this design by the rest of his officers; for they represented to him the disorder and confusion which the Portuguese fleet would be thrown into, if their admiral should be involved in danger. This advice was not agreeable to his inclination; however he followed it, because he thought it most consistent with the rules of prudence. He appointed *Nunex Vasco Pereira* to attack *Mirhocem's* ship, and gave him the bravest men in the fleet to carry on this enterprize, and ordered *George Melos Pereira* to follow him. In every ship the men were drawn up in four lines, at the poop, stern, and sides; and each of these under particular officers.

Mirhocem perceiving that *Almeed* rushed on boldly to the engagement, resolved not to pass the shallow, but drew back his fleet nearer the walls, that he might act with more safety, when assisted by the cannon of the city, and be more readily supply'd with reinforcements, when necessary. On this a most bloody engagement ensued, the result of which was, that *Almeed* gained a compleat victory. Three large ships with several paraos and sloops of war were sunk, and two ships, two galleys, and four large vessels taken. In these they found a great number of cannon, vast quantities of gold as well as silver coin, and a prodigious variety of silk and embroider'd cloaths, of great value. *Almeed*, however, reserved none of the booty for himself, but gave it all among the soldiers.

In this action the enemy lost four thousand men, amongst whom were a considerable number of the sultan's soldiers, called *Mamalukes*; for out of eight hundred that were present at the fight, only twenty-two survived this disaster.

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Of the *Portuguese* about thirty two were killed, and three hundred wounded.

'*Almeed*, notwithstanding this success, was afraid lest the fleet might receive some damage that night, and therefore ordered it to be withdrawn from the city. Next day *Melichiaz* sued for peace; for *Mirhocem* had fled into the kingdom of *Cambaya*. The conditions of the peace were, that all the *Portuguese* prisoners should be restored, and all the sultan's soldiers and ships, which had escaped out of the fight, immediately delivered up. These being complied with, he set sail for *Cochin*.'

In the mean while, by the arts of an abandon'd set of men, there happened a great breach betwixt *Almeed* and *Albuquerque*. During the altercations occasion'd hereby, *Fernando Coutign*, a nobleman of great courage, arrived in *India*; he had with him fifteen ships, on board which were 1500 soldiers. He was receiv'd by *Almeed* with great respect, and contributed not a little to bring about a reconciliation between him and *Albuquerque*. The homeward-bound ships being got ready, and *Almeed* having resign'd the government to *Albuquerque*, set sail for *Lisbon*, but, unfortunately, was killed in his way thither by the savages near the *Cape of Good Hope*, where they had stopped at a watering-place. Thus died the brave *Almeed* in the sixtieth year of his age; after having gain'd great renown during the four years he was viceroy of the *Indies*.

After *Almeed*'s departure, *Coutign* delivered to *Albuquerque* *Emmanuel's* Letters; wherein his majesty ordered them, with united strength, to carry on the war against the *Zamorin of Calicut*, and the other enemies of the *Portuguese*, in *India*, and that in this affair *Albuquerque* should act in concert with *Coutign*. But as the exploits of the justly celebrated *Albuquerque* make a great part of the second volume, we shall defer our account of them till another opportunity.

ART. XXIV. *Observations on the Second Vision of St. John, &c.* 8vo. 2s. Noon.

IN our Review for December 1749, we gave an account of this ingenious author's observations on the *first vision of St. John*. His observations on the *second*, which he has given us in a kind of paraphrase on the fourth and fifth chapters of *Revelations*, make up but a small part of the performance now before us, which consists chiefly of four dissertations.

dissertations. In the first of these he treats of the authority of the Book of *Revelations*, and endeavours to prove, that *John* the Apostle was the author of it. In his second dissertation he endeavours to shew when this book was written, and with regard to this point he follows Sir *Isaac Newton's* opinion of the early date of it, and shews that the arguments brought by Mr. *Whiston* against it are inconclusive. In the third he considers the manner of prophetic inspiration, which he tells us is two-fold, *dream* and *vision*: the last of these, or the *wakeful vision*, as he calls it, is what he principally treats of. On this subject he observes the following particulars.

1. That in and under the cover of various images, and artificial representations, God was pleased usually to signify supernatural and divine truths, to his servants the Prophets. ' Thus, says he, he condescended to assure *Abraham* of his faithfulness to fulfil his promise, by ratifying the covenant with him, when, according to the solemn custom of the country, observed by the party who swore, he, by a *smoking furnace, and a lamp of fire, passed between the pieces of the divided animals*, Gen. xv. 17.

' 2. The most part of the objects presented, or *things seen*, were hieroglyphical or symbolical, i. e. they were to stand, not for themselves, nor for beings, persons, and things exactly of their form, and figure, and circumstances; but for beings, persons, or things, whose attributes and qualities might, as far as the subject required, be aptly expressed by them. Thus *Gabriel* tells *Daniel*, *The ram which thou sawest, having two horns, are*, i. e. represent, *the kings of Media and Persia*, Dan. viii. 20. And St. *John* was instructed in the mystery of this, Rev. i. 20. *The seven stars are*, i. e. represent, *the angels of the seven churches*; and *the seven candlesticks, which thou sawest, are*, i. e. represent, *the seven churches*. There was always some fitness or aptitude in the things seen, to express the things represented by them. Indeed in some cases this was so very apparent, as to need little explanation. Of this kind was the vision which appeared to *Paul* in the night at *Troas*, of a man, probably, in the *Macedonian* habit, who prayed to him for help; which made him and his companions, immediately endeavour to go into *Macedonia*, assuredly gathering, that the Lord had called us to preach the gospel unto them, Acts xvi. 9, 10.

' 3. This manner of instruction is very comprehensive and emphatical, containing a great deal of matter under a few characters, and signifying that, by a figure or representation,

sentation, which could not be easily, nor properly expressed without a great many words. To comprehend persons and things, as well as to conceal them from the common and ordinary sight of dull, inattentive readers, is one great use of hieroglyphics and images, in the prophetic books. And, in respect to this, the *ancient mysteries* seem to agree with prophetic vision; probably they were an imitation thereof: for the *Pagan* Theologers and Mystagogues were wont to represent all moral and divine truths, by symbols and hieroglyphical characters.

‘ 4. Tho’ the inspiration created, or occasioned a new scene, or presented new images to the eye, or mind of the enlightened person, this was done without eradicating the passions, or disturbing the superior faculties, which were always affected by, and employed on the objects, in the same natural manner, as if they were really existent material things. This may be exemplified in the case of *Moses*, who, when *he looked, and behold, the bush burned with fire, and the bush was not consumed*; said, *I will now turn aside, and see this great sight, why the bush is not burnt*, *Exod. iii. 3.*—Many instances might be collected, wherein hope and fear, joy and sorrow, and all the passions and affections, have been occasionally excited, and the mind as rationally and properly exercised in, or by a vision, as by objects and facts, real and natural. This is a consideration of some weight and moment, and sheweth the dignity of this kind of inspiration. The visions of the true prophets would never have sunk into contempt, as they have done among many, if the manner of them, as connatural to the human faculties, had been well attended to, altho’ designing knaves, and religious madmen might have pretended to the like favour from God. But

‘ 5. From the exhibition of imagery, and the instruction of the prophets in this way, the character of *Seers* seems to have been applied to them. *1 Sam. ix. 9. Before-time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the Seer: for he that is now called a Prophet, was before-time called a Seer.*—

‘ 6. We have reason to think, that (if some things relating to prophetic men, recorded after an historical manner, were not scenical, and transacted in vision) the Prophets conceived their notions of supernatural truths, by vision and imagery, even where they give no particular description of the things *seen*. The prophetic rapture of *David*, expressed *Psal. cx. 1. The Lord said unto my Lord,*
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fit thou at my right hand, until I make thine enemies thy foot-stool, discovered somewhat of this kind. Probably he had often seen *the likeness of the glory of the Lord*, in vision, that presence of which he often speaks, *Psal. xvi. 11. xvii. 2, 15.* and might behold the honours decreed for his son and successor, at the right hand of the sacred personage.

From all that has been said, one may be assisted to form some answer to the following questions: As, 1. *Can an inspired person be certain of his instructions?* *Ans.* Yes, he may be as certain, as he is of what he sees and hears: those senses being his security, so far as they may be depended upon, that he is under no delusion. 2. *Can he be certain of the agency of some supernatural being with him, or upon him?* *Ans.* A person truly inspired may be certain thereof: I grant indeed, a crazy distemper'd person may fancy he sees and hears a thousand things that are the effects of his disorder. And if such an one should act the prophet, tell strange things, and denounce judgments in the name of the Lord; he should have the same regard paid to him, as if he were to act the general, or the king; *i. e.* be taken proper care of, as a distemper'd person. But if the prophet be a sober man, (as I suppose all prophets to be) he must be certain of several particular circumstances, besides those of *time, place, business, company, &c.* when the *band of God came upon him*: for he must be certain of that surprize, which the sudden change of objects, their novelty, form, or grandeur, must occasion. This indeed he may sensibly feel, by the hurry and waste of his animal spirits, by the joy or sorrow, and other like affections and emotions of his body and mind, the effects of which may continue upon him for some time, as is usual to a person in some great or sudden surprize, in the ordinary way.—And he may also be certain, that what has occurred to him, or what he was *caused to see*, was extraordinary and supernatural. For (besides that the objects were often rare and uncommon, or of such a peculiar form and figure, as exists no where in nature;) when the prophet finds the scene is suddenly changed; that the objects, persons, and things he had just been conversant with, are withdrawn, he must find that they could not arise from, and belong to the place. Thus he may be certain of some superior agency. 3. *Can he be certain that the vision is of God, and not the work of some other, or evil being?* To this I answer, perhaps, at first the prophet cannot tell any more than a person, who, when he first sees another, knows not who, or what he is.

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Samuel, at first, *knew not the voice of God*, 1 Sam. iii. What then? Inspired persons were not always easy and credulous. *Abraham* requires a sign, and one vision is succeeded and confirmed by another, *Gen. xv.* When the vision related to something improbable, or incredible, they desired farther satisfaction by some token or other.——

‘As to the power of *evil invisible beings*, to inspire and play tricks upon mankind, the world is pretty well satisfied both of them and their power. The history of *beastly oracles*, as well as the *frauds* that have been discovered of *christian Monks and Friars*, have given so just ground for suspicion, that more than ordinary evidence must be produced, before a prudent man will assent to stories of their agency. Who *beat and bruised St. Anthony*, when he shut himself up in a *tomb*, I know not: but his personal conflicts with devils, as well as raptures and visions, were so very extraordinary, particularly, when *he saw himself without himself*, that it is pretty evident either himself, or the writer of his life, relates falsehoods. The church of *Rome* has always been stocked with visionaries. Where faith usurps the throne of reason; and inordinate praying and fasting, and castigations of the body pass for genuine acts of piety, no wonder indeed if in some the animal spirits are disturb’d, and the fibres of the brain become impressive and yielding to whatever images a warm fancy or guilty fears may raise. The *French Prophets*, and other enthusiasts, who pretend to high degrees of revelation, may, I believe, be acquitted of holding correspondence with spirits of any great capacity. Their violent distortions and agitations of body, hums, and see-saws, are of the artificial and mechanical kind; and by no events that answer to their predictions, or by the things revealed being common, trite, and jejune, if not repugnant to reason and common sense; as well as by their temperature of body, party attachments, and other like circumstances, it may be easily guessed, that the principles from whence their *afflatus* arise, are low and spurious.’

In our author’s fourth dissertation, he endeavours to account for the origin, and application of the character of the *Lamb of God* to *Jesus Christ*: and in an Appendix makes several remarks on a species of prophecy, distinct from, and superior to vision and dream, as advanced in a late essay on 2 Peter i. 16, &c. See *Review*, Vol. v. p. 89.

ART. XXV. POEMS. By ***** 8vo. 3 s. *Dodfley.*

AN advertisement prefixed to this volume, informs the public, that most of the following pieces having been published at different times, separately, hastily, and some of them incorrectly; it is now thought proper to collect them together, revised and amended, with the addition of several others, by the same hand.

The greatest part of these poems are to be found in the third volume of *Dodfley's* miscellanies; where they are said to be written by *S. J. esq;* Among the principal of the pieces, is *The art of dancing*, an excellent poem, in two cantos; written in the year 1730. *An essay on virtue*; to the hon. *Philip Yorke, esq;* *The first epistle of the second book of Horace imitated*; written in 1748, and addressed to the lord chancellor. Some humorous verses, entitled, *The Squire and the Parson*, (see *Review*, vol. 2. p. 112.) are likewise in this collection. Mr. J—— is also the author of a satyrical piece, entitled *The modern fine Lady*; publish'd separate last winter, and now here joined to another performance of the same kind, called *The modern fine Gentleman*.

The public is already so well acquainted with the poetical abilities of this very ingenious gentleman, that it cannot be thought necessary for us to give any other than a short specimen of the present collection; and that only for the sake of such of our readers as have not seen Mr. *Dodfley's* three volumes. The single piece we shall select for this purpose, is a translation of some *Latin* verses on the *camera obscura*; which we do not remember to have seen before.

The various powers of blended shade and light,
The skilful ZEUXIS of the dusky night;
The lovely forms that paint the snowy plain
Free from the pencil's violating stain;
In tuneful lines, harmonious PHÆBUS sing,
At once of light, and verse, celestial king.

Divine APOLLO, let thy sacred fire
Thy youthful bard's unskilful breast inspire,
Like the fair empty sheet he hangs to view.
Void, and unfurnish'd, till inspir'd by you:
O let one beam, one kind enlight'ning ray
At once upon his mind and paper play!
Hence num'rous forms the silver field shall strew,
Hence shall his breast with bright ideas glow.

But now the muse's useful precepts view,
 And with just care the pleasing work pursue.
 First chuse a window that convenient lies,
 And to the north directs the wand'ring eyes,
 Dark be the room, nor let a straggling ray
 Intrude, to chase the shadowy forms away,
 Except one bright, refulgent blaze, convey'd,
 Thro' a strait passage in the shutter made,
 In which the ingenious artist first must place
 A little convex round transparent glass,
 And just behind the extended paper lay,
 On which his art shall all its power display:
 There rays reflected from all parts shall meet,
 And paint their objects on the silver sheet;
 A thousand forms shall in a moment rise,
 And magic landskip's charm our wand'ring eyes:
 'Tis thus from every object that we view,
 If EPICURUS doctrine teaches true,
 The subtile parts upon our organs play,
 And to our minds the external forms convey.
 But from what causes all these wonders flow,
 'Tis not permitted idle bards to know,
 How thro' the center of the convex glass,
 The piercing rays together twisted pass,
 Or why revers'd the lovely scenes appear,
 Or why the sun's approaching light they fear,
 Let grave Philosophers the cause enquire,
 Enough for us to see and to admire.

See then what forms with various colours stain
 The painted surface of the paper plain!
 Now bright and gay, as shines the heavenly bow,
 So late a wide unpeopled waste of snow:
 Here verdant groves, their golden crops of corn
 The new uncultivated fields adorn;
 Here garden's deckt with flowers of various dyes,
 There slender towers, and little cities rise:
 But all with tops inverted downward bend;
 Earth mounts aloft, and skies and clouds descend:
 Thus the wise vulgar on a pendant land
 Imagine our antipodes to stand,
 And wonder much how they securely go,
 And not fall headlong on the heavens below.

The charms of motion here exalt each part
 Above the reach of great APOLLO'S art;
 Zephyrs the waving harvest gently blow,
 The waters curl, and brooks incessant flow;
 Men, beasts, and birds in fair confusion stray,
 Some rise to sight, whilst others pass away.

On all we seize that comes within our reach,
 The rolling coach we stop, the horseman catch;

Compel the posting traveller to stay;
 But the short visit causes no delay.
 Again behold what lovely prospects rise!
 Now with the loveliest feast your longing eyes.
 Nor let strict modesty be here afraid
 To view upon her head a beauteous maid:
 See in small folds her waving garments flow,
 And all her slender limbs still slenderer grow;
 Contracted in one little orb is found
 The spacious hoop, once five vast ells around;
 But think not to embrace the flying fair,
 Soon will she quit your arms unseen as air,
 In this resembling too a tender maid,
 Coy to the lover's touch, and of his hand afraid.
 Enough we've seen, now let the intruding day
 Chase all the lovely magic scenes away;
 Again the unpeopled snowy waste returns,
 And the lone plain its faded glories mourns.
 The bright creation in a moment flies,
 And all the pigmy generation dies.
 Thus when still night her gloomy mantle spreads,
 The fairies dance around the flow'ry meads;
 But when the day returns they wing their flight
 To distant lands, and shun the unwelcome light.

ART. XXVI. *MISCELLANIES in Prose and Verse.* By
 Mary Jones. 8vo. 5s. Doddsley.

TO the applauded names of the ingenious *Molly Leapor*, and the truly admirable *Mrs. Cockburn*, (See *Review, the preceding volumes*) we have now the pleasure to add that of *Mrs. Jones*; whose name will not be less an honour to her country, and to the republic of letters, than her amiable life and manners are to her own sex: to that sex whose natural charms alone are found sufficient to attract *our* tenderest regards; but which, when joined to those uncommon accomplishments and virtues this lady is mistress of, so justly may command our highest admiration, and most ardent esteem.

An advertisement introduces this volume to the reader, with a modest apology for its publication; intimating that the pieces it contains being the produce of pure nature only, and most of them wrote at a very early age, stand so much in need of an apology for their appearance in the world, that the author assures her readers, they would scarce have been troubled with them

upon any consideration of her own. Her friends had often desired her to collect something of this sort for the press; but the difficulties, or more properly, the dread of such an undertaking, together with the respect she had for them, the world, and herself, always kept such a thought at the greatest distance imaginable. Nor had she at length prevailed with herself to set about so disagreeable a task, but for the sake of a relation, grown old and helpless, thro' a series of misfortunes; and whom she had no other method of effectually assisting. This, her numerous and generous subscribers, have put it into her power to do; and therefore she took this public opportunity of giving them their share of the satisfaction; as well as of acknowledging the favour done to herself.

The author does not seem to be at all vain of her own performances. Her poetry she mentions with a very slight regard, as the merely accidental ramblings of her thoughts into rhyme. 'As to the letters, says she, the ladies to whom they are addressed having thought proper to preserve them, is the best apology I can make for them.'—We must however do this lady's poetical abilities the justice to observe, that her compositions in verse are superior to those of any other female writer since the days of Mrs. *Catherine Philips*. She seems to have read Mr. *Pope* closely, to have peculiarly followed his manner, and indeed often to have preferred the using his very words and sentiments, to her own: in fine, she has evidently made great use of her reading, without appearing to have been under the least necessity of borrowing from others, from any infertility of genius in herself: whether this is to be attributed to her disregard of fame, or to an aversion to studious or laborious writing, or to whatever cause, we leave those to determine, who have the happiness of a more intimate acquaintance with our author than we can boast.

Mrs. *Jones's* prose writings, particularly her letters, are perhaps superior to any pieces of the kind that our own country has produced, from the pen of a woman. She is mistress of a perpetual fund of wit, which she always expresses with a freedom and negligence peculiar to herself; ever sprightly, good-humoured, gay, yet never trifling, affected, nor injudicious; her reflections are sensible, solid and truly moral; her style clear, natural, animated and diffuse; and her language enriched by an
extensive

extensive reading, from whence it borrows the grace^s of learning, at the same time that she preserves all the freedom of her native humour, and easy elegance of expression.

Among this lady's poetical works, the most considerable in point of length, is an ethic epistle on PATIENCE; addressed to Lord *Masham*; which abounds with just and striking observations, and excellent moral conclusions: the rest of her pieces, of which the number is not small, are more considerable for their goodness than their length. It is remarkable that among them all, there is but one song; and that is the well known *Lass of the hill*: the only specimen she has given us of her genius for pastoral poetry. Her epistle to lady *Bowyer* is an attempt in the *Horatian* stile, and exhibits such a lively picture of the author's disposition and turn of sentiments, as cannot fail of entertaining such of our readers as are yet unacquainted with this lady's works.

An EPISTLE to Lady BOWYER.

How much of paper's spoil'd! what floods of ink!
And yet how few, how very few can think!
The knack of writing is an easy trade;
But to think well requires——at least a Head.
Once in an age, *one* Genius may arise,
With wit well cultur'd, and with learning wise.
Like some tall oak, behold his branches shoot!
No tender scions springing at the root.
Whilst lofty *Pope* erects his laurell'd head,
No lays, like mine, can live beneath his shade.
Nothing but weeds, and moss, and shrubs are found.
Cut, cut them down, why cumber they the ground?
And yet you'd have me write!——For what? for whom?
To curl a Fav'rite in a dressing-room?
To mend a candle when the snuff's too short?
Or save rappee for chamber-maids at Court?
Glorious ambition! noble thirst of fame!——
No, but you'd have me write——to get a name.
Alas! I'd live unknown, unenvy'd too;
'Tis more than *Pope*, with all his wit can do.
'Tis more than You, with wit and beauty join'd,
A pleasing form, and a discerning mind.
The world and I are no such cordial friends;
I have my purpose, they their various ends.
I say my prayers, and lead a sober life,
Nor laugh at *Cornus*, or at *Cornus'* wife.
What's fame to me, who pray, and pay my rent?
If my friends knew me honest, I'm content.

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Well, but the joy to see my works in print!
 My self too pictur'd in a Mezzo-Tint!
 The Preface done, the Dedication fram'd,
 With lies enough to make a Lord asham'd!
 Thus I step forth; an Auth'r's in some fort.
 My Patron's name? "O choose some Lord at Court.
 "One that has money which he does not use,
 "One you may flatter much, that is, abuse.
 "For if you're nice, and cannot change your note,
 "Regardless of the trimm'd, or untrimm'd coat;
 "Believe me, friend, you'll ne'er be worth a groat."

Well then, to cut this mighty matter short,
 I've neither friend, nor interest at Court.
 Quite from St. James's to thy stairs, *Whitehall*,
 I hardly know a creature, great or small,
 Except one Maid of Honour, * worth 'em all.
 I have no business there. Let those attend
 The courtly Levee, or the courtly Friend,
 Who more than fate allows them, dare to spend.
 Or those whose avarice, with much, craves more,
 The pension'd Beggar, or the titled Poor.
 These are the thriving Breed, the tiny Great!
 Slaves! wretched Slaves! the Journeymen of State!
 Philosophers! who calmly bear disgrace,
 Patriots! who sell their country for a place.

Shall I for these disturb my brains with rhyme?
 For these, like *Bavius* creep, or *Glencus* climb?
 Shall I go late to rest, and early rise,
 To be the very creature I despise?
 With face unmov'd, my poem in my hand,
 Cringe to the porter, with the footman stand?
 Perhaps my lady's maid, if not too proud,
 Will sloop, you'll say, to wink me from the croud.
 Will entertain me, till his lordship's drest,
 With what my lady eats, and how she rests:
 How much she gaves for such a birth-day gown,
 And how she tramps to every shop in town.

Sick at the news, impatient for my lord,
 I'm forc'd to hear, nay smile at every word.
Tom rap. at last,—“His lordship begs to know
 “Your name? your business?”—Sir, I'm not a foe.
 I come to charm his lordship's list'ning ears
 With verses, soft as musick of the spheres.
 “Verses!—Alas! his lordship seldom reads:
 “Pedants indeed with learning stuff their heads;
 “But my good lord, as all the world can tell,
 “Reads not even tradesmen's bills, and scorns to spell.
 “But trust your lays with me, some thing I've read,
 “Was born a poet, tho' no poet bred:

* Honourable Miss *Lowlace*.

“And

" And if I find they'll bear my nicer view,
" I'll recommend your poetry——and you."

Shock'd at his civil impudence, I start,
Pocket my Poem, and in haste depart;
Resolv'd no more to offer up my wit,
Where footmen in the seat of critics sit.

Is there a lord † whose great unspotted soul,
Not places, pensions, ribbons can control;
Unlac'd, unpowder'd, almost unobserv'd,
Eats not on silver, while his train are starv'd;
Who tho' to nobles, or to kings ally'd
Dares walk on foot, while slaves in coaches ride;
With merit humble, and with greatness free,
Has bow'd to *Freeman*, and has din'd with Me;
Who bred in foreign courts, and early known,
Has yet to learn the cunning of his own;
To titles born, yet heir to no estate,
And, harder still, too honest to be great;
If such an one there be, well-bred, polite?
To Him I'll dedicate, for Him I'll write.

Peace to the rest. I can be no man's slave;
I ask for nothing, tho' I nothing have.
By fortune humbled, yet not sunk so low
To shame a friend, or fear to meet a foe.
Meanness, in ribbons, or in rags, I hate;
And have not learnt to flatter, even the Great.
Few friends I ask, and those who love me well;
What more remains, these artless lines shall tell.

Of *honest* parents, not of *great*, I came;
Not known to fortune, quite unknown to fame.
Frugal and plain, at no man's cost they eat,
Nor knew a baker's, or a butcher's debt.
O be their precepts ever in my eye!
For one has learnt to live, and one to die.
Long may her widow'd age by heav'n be lent
Among my blessings! and I'm well content.
I ask no more, but in some calm retreat,
To sleep in quiet, and in quiet eat.
No noisy slaves attending round my room;
My viands wholesome, and my waiters dumb.
No orphans cheated, and no widow's curse,
No household lord, for better or for worse.
No monstrous fums, to tempt my soul to sin,
But just enough to keep me plain, and clean.
And if sometimes, to smoothe the rugged way,
Charlotte should smile, or You approve my lay,
Enough for me. I cannot put my trust
In lords: smile lies, eat toads, or lick the dust.

† Right Hon. *Nevil Lord Lovelace*, who died soon after in the 28th year of his age.

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Fortune her favours much too dear may hold :
An honest heart is worth its weight in gold.

Her verses to the memory of Lord AUBREY BEAUCLERK,*
we give as a specimen of her talent for Elegy.

Shall so much worth in silence pass away,
And no recording muse that worth display,
Shall public spirit like the private die,
The coward with the brave promiscuous lie ?
The hero's toils should be the muses care,
In peace their guardian, and their shield in war :
Alike inspir'd, they mutual succours lend ;
The Muses His, and He the Muses friend.

To me the solemn lyre you reach in vain,
The simple warbler of some idle strain.
What tho' the hero's fate the lay demands,
What tho' impell'd and urg'd by your commands ;
Yet, weak of sight, in vain I prune the wing,
And, diffident of voice, attempt to sing.

What dreadful slaughter on the western coast !
How many gallant warriors *Britain* lost,
A *British* muse would willingly conceal ;
But what the muse would hide, our tears reveal,
Pensive, we oft recall those fatal shores,
Where *Carthage* lifts her warlike tow'rs,
High o'er the deep th' embattl'd fortress heaves
Its awful front, its basis in the waves ;
Without impregnable by nature's care,
And arm'd within with all the rage of war,
Deep in oblivion sink the ill-omen'd hour,
That call'd our legions to the baneful shore !
Where death, in all her horrid pomp array'd,
O'er the pale clime her direful influence shed,
Want, famine, war, and pestilential breath,
All act subservient to the rage of death.

Those whom the wave, or fiercer war would spare,
Yield to the clime, and sink in silence there :
No friend to close their eyes, no pitying guest
To drop the silent tear, or strike the pensive breast.

Here *Douglas* fell, the gallant and the brave !
Here much-lamented *Watson* found a grave.
Here, early try'd, and acting but too well,
The lov'd, enobled, gen'rous BEAUCLERK fell.
Just as the spring of life began to bloom,
When ev'ry grace grew softer on the tomb ;
In all that health and energy of youth,
Which promis'd honours of maturer growth ;
When round his head the warrior laurel sprung,
And temp'rance brac'd the nerve which valour stung ;

* Written in 1743. at the request of his Lady.

When

When his full heart expanded to the goal,
And promis'd victory had snuff'd his soul,
He fell!—His country lost her earliest boast;
His family a faithful guardian lost;
His friend a safe companion; and his wife,
Her last resource, her happiness in life.

O ever honour'd, ever happy shade!
How well hast thou thy debt to virtue paid!
Brave, active, undismay'd in all the past;
Compos'd, intrepid, steady to the last.
When half thy limbs, and more than half was lost
Of life, thy valour still maintain'd its post.
Gave the last signal* for thy country's good,
And dying, seal'd it with thy purest blood.

Say, what is life? and wherefore was it given?
What the design, the purpose mark'd by Heav'n?
Was it in lux'ry to dissolve the span,
To raise the animal and sink the man?
In the soft bands of pleasure, idly gay,
To frolick the immortal gift away?
To tell the tale, or flow'ry wreath to bind,
Then shoot away, and leave no tract behind?
Arise no duties from the social tie?
No kindred virtues from our native sky?
No truths for reason, and the thought intense?
Nothing result from soul, but all from sense?

O thoughtless reptile, Man!—Born! yet ask why?
Truly, for something serious—*Born to die.*
Knowing this truth, can we be wise too soon?
And this once known, sure something's to be done,——
To live's to suffer; *as*, is to exist;
And life, at best, a tryal, not a feast:
Our bus'ness virtue; and when that is done,
We cannot sit too late, or rise too soon.

“Virtue!—What is it?—Whence does it arise?”
Ask of the brave, the social, and the wise;
Of those who study'd for the gen'ral good,
Of those who fought, and purchas'd it with blood;
Of those who build, or plant, or who design,
Ev'n those who dig the soil, or work the mine.
If yet not clearly seen, or understood;
Ask the humane, the pious, and the good,
To no one station, stage, or part confin'd,
No single act of body, or of mind;
But whate'er lovely, just, or fit we call,
The fair result, the congregate of all.

* After both his legs were shot off. See the account of his death in the preface-inscription in *Westminster-Abbey*, written by the author, under his Lady's directions. The verse by Dr. Young.

The active mind ascending by degrees,
 Its various ties, relations, duties sees :
 Examines parts, thence rising to the whole,
 Sees the connection, chain, and spring of soul ;
 Th' eternal source, from whose pervading ray
 We caught the flame, and kindled into day.
 Hence the collected truths *coercive* rise,
 Oblige as nat'ral, or as moral ties.
 Son, brother, country, friend, demand our care ;
 The common bounty all partake, must share.
 Hence virtue, in its source, and in its end,
 To God as relative, to man as friend.

O friend to truth ! to virtue ! to thy kind !
 O early call'd to leave these ties behind !
 How shall the muse her vary'd tribute pay,
 Indulge the tear, and not debase the lay !
 Come, fair example of heroic truth !
 Descend, and animate the *British* youth :
 Now, when their country's wrongs demand their care,
 And proud *Iberia* meditates the war :
 Now, while the trumpet sounds her shrill alarms,
 And calls forth all her gen'rous sons to arms ;
 Pour all thy genius, all thy martial fire
 O'er the brave youth, and ev'ry breast inspire.
 Say, *this* is virtue, glory, honour, fame,
 To rise from sloth, and catch the martial flame.
 When fair occasion calls their vigour forth,
 To meet the call, and vindicate its worth :
 To rouse, to kindle, animate, combine,
 Revenge their country's wrongs, and think on Thine.
 Go, happy shade ! to where the good, and blest
 Enjoy eternal scenes of bliss and rest :
 While we below thy sudden farewell mourn,
 Collect thy virtues, weeping o'er the urn ;
 Recall their scatter'd lustre as they pass,
 And see them all united in the last.

So the bright orb, which gilds the groves and streams,
 Mildly diffusive of his golden beams ;
 Drawn to a point, his strong concenter'd rays
 More fulgent glow, and more intensely blaze.

And Thou ! late partner of his softer hour,
 Ordain'd but just to meet, and meet no more ;
 Say, with the virtues how each grace combin'd !
 How brave, yet social ! how resolv'd, yet kind !
 With manners how sincere ! polite with ease !
 How diffident ! and yet how sure to please !
 Was he of ought but infamy afraid ?
 Was he not modest as the blushing maid ?
 Asham'd to flatter, eager to commend ;
 A gen'rous master, and a steady friend.

Humane to all, but warm'd when virtuous grief,
Or silent modesty, imply'd relief.
Pure in his principles, unshaken, just;
True to his God, and faithful to his trust.

BRACLERK, farewell!—If, with thy virtues warm'd,
And not too fondly, or too rashly charm'd,
I strive the tributary dirge to pay,
And form the pinion to the hasty lay;
The feeble, but well-meaning slight excuse:
Perhaps hereafter some more gen'rous muse,
Touch'd with thy fate, with genius at command,
May snatch the pencil from the female hand;
And give the perfect portrait, bold and free,
In numbers such as *Young's*, and worthy *Theo.*

From her pieces of the lighter kind, we have selected the following epistle, with which we shall conclude this article; leaving our author's prose writings to another opportunity.

EPISTLE, from FERN-HILL.

Charlot, who my controller is chief,
And dearly loves a little mischief,
Whene'er I talk of packing up,
To all my measures puts a stop:
And tho' I plunge from bad to worse,
Grown duller than her own dull horse;
Yet out of complaisance exceeding,
Or pure perverseness call'd *Good-breeding*,
Will never let me have my way
In any thing I do, or say.

At table, if I ask for Veal,
In complaisance, she gives me Quail.
I like your Beer; 'tis brisk, and fine——
"O no; *John*, give Mifs—some Wine."
And tho' from two to four you stuff,
She never thinks you're sick enough:
In vain your Hunger's cur'd, and Thirst;
If you'd oblige her you must burst.

Whether in pity, or in ire,
Sometimes I'm seated next the fire;
So very close, I pant for breath,
In pure *Good-manners* scorch'd to death.
Content I feel her kindness kill,
I only beg to make my Will;
But still in all I do, or say,
This nuisance *Breeding's* in the way;
O'er which to step I'm much too lazy,
And too obliging to be easy.

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Oft so I cry, I'm almost undone
To see our Friends in *Break street, London*.
As seriously the Nymph invites
Her slave to stay till moon-shine nights.
Lo! from her lips what language breaks!
What sweet persuasion, when she speaks!
Her Words so soft! her Sense so strong!
I only wish—to sit her Tongue.

But this, you'll say's to make a clatter,
Forsooth! about one's bread and butter.
Why, be it so; yet I'll aver,
That I'm as great a plague to Her;
For well-bred folks are ne'er so civil,
As when they wish you at the D—l.
So, *Charlot*, for our mutual ease,
Let's e'en shake hands, and part in peace;
To keep me here; is but to teaze ye,
To let me go, would be to ease ye.

As when (to speak in phrase more humble)
The Gen'ral's guts begin to grumble,
Whate'er the cause that inward stirs,
Or pork, or pease, or wind, or worse;
He wisely thinks the more 'tis pent,
The more 'twill struggle for a vent:
So only begs you'll hold your nose,
And gently lifting up his clothes,
Away the imprison'd vapour flies,
And mounts a zephyr to the skies.

So I (with reverence be it spoken)
Of such a Guest am no bad token;
In *Charlot's* chamber ever rumbling,
Her Pamphlets, and her Papers tumbling,
Displacing all the things she places,
And, as is usual, in such cases,
Making her cut most sad wry faces.
Yet spite of all this rebel rout,
She's too well bred to let me out,
For fear you squeamish Nymphs at Court
(Virgins of not the best report)
Should on the tale malicious dwell,
When me you see, or of me tell.

O *Charlot*! when alone we sit,
Laughing at all our own (no) wit,
You wisely with your cat at play,
Reading *Swift*, and spilling tea;
How would it please my ravish'd ear,
To hear you, from your easy chair,
With look serene, and brow uncurl'd,
Cry out, A ——— for all the world!

But you, a slave to too much breeding,
And I, a fool, with too much reading,
Follow the hive, as bees their drone,
Without one purpose of our own :
Till tir'd with blund'ring and mistaking,
We die sad fools of others making.

Stand it recorded on you post,
That both are fools then, to our cost !
The question's only, which is most ?
I, that I never yet have shewn
One steady purpose of my own ;
Or You, with both your blue eyes waking,
Run blund'ring on, by *Choice* mistaking !——
Alas ! we both might sleep contented,
Our errors purg'd, our faults repented ;
Could you unmov'd, a squeamish look meet,
Or I forget our Friend in *Brooks-Street*.

ART. XXVII. *An essay towards a Rationale of the literal doctrine of original sin : or, a vindication of God's wisdom, goodness, and justice, in permitting the fall of Adam, and the subsequent corruption of our human nature.* By James Bate, M. A. rector of St. Paul's Deptford, &c. 8vo. 1s. 6d. Owen.

AS what is offered to the public in this performance is chiefly occasioned by some of Dr. *Middleton's* writings, it is introduced with a few abstracts, from the doctor's letter to Dr. *Waterland*, containing his objections to the doctrine of original sin. Our author alledges, how consistently with candor let our readers judge, that few writers have lately appeared, who have been more willing to do justice to an objection against christianity than Dr. *Middleton* ; but notwithstanding this, he tells us, that the doctor's objections to the doctrine of original sin are not so considerable, in regard either to *weight* or *number*, as may be brought against the true scriptural account of the fall of man. To lend his adversaries, therefore, a friendly lift upon this urgent occasion, he endeavours to do ample justice to such objections as either *have been*, or, as far as he can see, *may yet* be started against the reasonableness of the true literal scripture doctrine of the fall of *Adam*, and the subsequent corruptions of the whole human race ; after which he proceeds to give a solution of them.

Our author spends no time in commenting on the several circumstances of the fall of *Adam*, as they stand recorded by *Moses*, but refers his readers to archbishop *King's sermon on the fall of man*, which, he says, is a most excellent and truly rational comment upon every branch of this important narration, and confines himself entirely to what he calls the grand difficulty of all, *viz.* Why God should suffer so great an evil as the fall of *Adam*, and the subsequent corruption of human nature, to happen, when he certainly could, with so much ease, have prevented it. In order to bring this inquiry to that satisfactory issue he thinks it capable of, he lays down, in the first place, some principles necessary to be well considered, before we can conveniently come to the solution itself; and in the second place, from those principles so established, he endeavours to evince, that God's permitting the fall of man, was so far from being an act of injustice or cruelty, that it was most wisely calculated to promote and enhance the true and ultimate happiness of our nature.

He observes, in the first place, that the whole oeconomy of redemption, and consequently the fall of man, that gave rise to it, existed in the divine mind and intention from all eternity; and that it is quite wrong to think, that in the fall of man, the *devil* did, as it were, *out-wit* the Creator, by throwing something like an unforeseen difficulty in his way, and by which God almighty was obliged to make *the best he could* of an unlucky accident.

In the second place, he endeavours to answer the following important question, *viz.* Why did God create such free moral agents, as he foresaw would abuse the freedom of their will? And why did he not rather confine himself to the creation of such free reasonable beings only, as he foresaw would use their freedom aright? His answer is, that God's permission of such moral evil was wise, and just, and necessary, because without it, he must have precluded himself from introducing into the universe, all those several sorts of *good* which *can* be drawn out of moral evil *only*. He supposes that there are cases in which the intervention of a wicked moral agent, is a tool so necessary, that omnipotence itself, without a contradiction, cannot work without it.

In the third place he is at great pains to shew, that what is recorded in scripture, concerning the strange revolt and incurable madness of the *fallen angels*, is very agreeable to reason and common sense; and consequently, that there is nothing

nothing in the literal account of the fall of *Adam*, but what is likewise very consonant to reason. Under this head he enquires into the probable causes of the fall of the angels, and endeavours to give a probable solution of their incurable enmity to God and goodness.

He proceeds, in the fourth place, to take a cursory view of the nature of that state, into which mankind, at the instigation of the devil, was suffered to fall through the sin of *Adam*; and lastly, to establish just and right notions of rational happiness, the necessary foundation of which, he tells us, is an absolute freedom of will.

Having thus paved the way to the second general head, our author now endeavours to evince, that God's permitting the fall of *Adam*, and the subsequent depravity and corruption of the whole human race, was so far from being an act either of cruelty, weakness, or injustice, that it was a most glorious display of his wisdom and goodness; and an event most wisely calculated to promote, enhance, and immortalize the true and ultimate happiness of our nature. As we must, to all eternity, be liable to *fall*, in consequence of our freedom of will, he is of opinion that no method could have been conceived more wisely adapted to prevent our *falling* hereafter, than our having had here, in this mortal state, a *specimen* and foretaste of the miserable, but sure and certain consequences of sin and disobedience. He thinks it impossible, if not for all creatures in general, yet for all creatures, at least of our rank and size, either rightly to estimate the malignity of any evil, without an experimental sense and feeling of it: or to gain a just notion of the real value of any good we possess, till we have known the want of it, or had a taste of the opposite evil. 'All the advantages, says he, to be reaped from an experimental comparison of good and evil, pleasure and pain, conformity to God's will, and rebellion against it, had been entirely lost to us hereafter, if God's permission of the fall of *Adam*, and the subsequent corruption of our human nature, had not thrown us into our present state of probation. Without it our minds had been a mere *charte blanche* hereafter, divested of all real dread and just abhorrence of evil, having never felt it; good we might have *tasted*, or rather have been *surrounded* with, but we could never have thoroughly *enjoyed* it, for want of having a right notion of its value; either from a taste of the opposite evil, or from a temporary privation of the good itself.—In a word, had we gone out of the world in such a state as we *must* have

been in, without the fall of *Adam*, and its consequences we had been perhaps as unexperienced, ignorant, raw and insipid animals as any in it. We had been like little infants, tenderly nursed up indeed in an affluence of every thing good in it self, but without much *relish*, *taste*, or *sense* of it. We had been ignorant of the high and noble qualities, gifts, and endowments of our own souls, which had lain hid, like ore in an untried mine; strangers to most of the principal attributes of God; and of course liable hereafter to surrender up our innocence (without remedy) to the first temptation perhaps that has befallen us, either from *within* or *without*. And even had we stood firm, we could never have been (naturally) so fit and proper subjects of those high degrees of refined happiness in heaven, as we now are, according to the present scheme of providence. On all which accounts it may be safely concluded, that the fall of *Adam* was, in fact, the rise and exaltation of his posterity; and has introduced into the world infinitely more good than evil:—however irksome the concomitant evils may be to us *at present*. For though the evils which we now feel, *may* sometimes make us wish perhaps, that things had been otherwise constituted than they are; yet, upon a calm review of *the whole*, we shall see reason to conclude—that *THAT WHICH IS, IS BEST.*

Thus have we given our readers a short view of our author's scheme, which towards the close of his performance he endeavours to clear from the difficulties that attend it; whether a clear and satisfactory answer can be given to the objections that may be urged against it, every reader must determine for himself.

ART. XXVIII. CRITO: *or, a dialogue on Beauty.*
By Sir Harry Beaumont. 8vo. 1s. Doddsley.

THE truly ingenious author of this small piece has given us his thoughts on an agreeable subject, in a very entertaining manner. His sentiments are, many of them, equally delicate and uncommon, and the illustrations he has drawn from the poets and painters extremely beautiful, and such as shew, that he has not only an exquisite taste for the *fine arts*, but that he has had many advantages for cultivating and improving it. Nor is agreeable writing his only

1 y merit; he appears in a higher character, viz. as the friend of virtue, and as one who is concerned for its interests.

The dialogue is only continued for a few pages, after which *Crito*, a gentleman, who on a beautiful morning, in summer, leaves the noise and bustle of the town, to spend an agreeable day or two with his friend *Timanthes* in the country, takes all the talk to himself, and, at the request of *Milesius* and *Timanthes*, entertains them with his thoughts on *beauty*; a subject which, as he observes, is usually rather viewed with too much pleasure, than considered with any thing of judgement. He does not consider beauty in its fullest extent, but real personal beauty, and not such as is only national and customary; 'for I would not have you imagine,' says he to his friend, 'that I would have any thing to do with the beautiful thick lips of the good people of *Bantam*, or of the excessive small feet of the ladies of quality in *China*.'

Every thing relating to beauty he thinks may be reduced to one or other of these four heads; colour, form, expression, and grace; the two former of which he looks upon as the body, and the two latter as the soul of beauty. Tho' colour be the lowest of all the constituent parts of beauty, he observes that it is commonly the most striking, for which he tells us there is a very obvious reason to be given, viz. that every body can see, and very few can judge.

'You would laugh out perhaps, says he, if I was to tell you, that the same thing, which makes a fine evening, makes a fine face (I mean as to the particular part of beauty I am now speaking of) and yet this, I believe, is very true. The beauty of an evening sky, about the setting of the sun, is owing to the variety of colours that are scattered along the face of the heavens. It is the fine red clouds, intermixt with white, and sometimes darker ones, with the azure bottom appearing here and there between them, which makes all that beautiful composition, that delights the eye so much, and gives such a serene pleasure to the heart. In the same manner, if you consider some beautiful faces, you may observe, that it is much the same variety of colours, which gives them that pleasing look; which is so apt to attract the eye, and but too often to engage the heart. For all this sort of beauty is resolvable into a proper variation of flesh-colour and red, with the clear blueness of the veins pleasingly intermixt about the temples and the going off of the cheeks, and set off by the shades of full eye-

brows, and of the hair, when it falls in a proper manner round the face.

‘ It is for much the same reason, that the best landscape-painters have been generally observed to chuse the autumnal part of the year for their pieces, rather than the spring. They prefer the variety of shades and colours, though in their decline, to all their freshness and verdure in their infancy; and think all the charms and liveliness, even of the spring, more than compensated by the choice, opposition, and richness of colours, that appear almost on every tree in the autumn.’

In our author’s opinion, a compleat brown beauty is preferable to a perfect fair one; because the bright brown, he tells us, gives a lustre to all the other colours, a vivacity to the eyes, and a richness to the whole look, which one seeks in vain in the whitest and most transparent skins. Accordingly he observes, that *Raphael’s* most charming Madonna is a brunette beauty, and that all the best artists in the noblest age of painting, about *Leo* the tenth’s time, used this deeper and richer kind of colouring.

With respect to *form*, he observes, that it takes in the turn of each part, as well as the symmetry of the whole body, even to the turn of the eye-brow, or the falling of the hair: he likewise thinks that the attitude, while fixed, ought to be reckoned under this article; meaning not only the posture of the person, but the position of each part, as the turning of the neck, the extending of the hand, the placing of a foot, and so on, to the most minute particulars. He tells us, that the general cause of beauty, in the form or shape of both sexes, is a proportion, or an union and harmony, in all parts of the body; that the distinguishing character of beauty in the female form is delicacy and softness, and in the male, either apparent strength or agility; and that the finest exemplars that can be seen for the former, is the *Venus of Medici*, and for the two latter, the *Hercules Farnese*, and the *Apollo Belvedere*.

He now proceeds to *expression*, by which he means the expression of the passions, the turns and changes of the mind, so far as they are made visible to the eye, by our looks or gestures. Under this head he observes, that all the tender and kind passions, in general, add to beauty, and that all the cruel and unkind ones add to deformity.

‘ The finest union of passions,’ says he, ‘ that I have ever observ’d in any face, consisted of a just mixture of modesty, sensibility, and sweetness; each of which, when taken singly,

singly, is very pleasing; but when they are all blended together, in such a manner as either to enliven or correct each other, they give almost as much attraction, as the passions are capable of adding to a very pretty face.

‘ The prevailing passion in the *Venus of Medici* is modesty: it is express’d by each of her hands, in her looks, and in the turn of her head. And, by the way, I question whether one of the chief reasons, why side faces please one more than full ones, may not be from the former having more of the air of modesty than the latter. However that be, this is certain, that the best artists usually chuse to give a side face rather than a full one; in which attitude, the turn of the neck too has more beauty, and the passions more activity and force. Thus, as to hatred and affection in particular, the look that was formerly supposed to carry an infection with it, from malignant eyes, was a slanting regard; like that which *Milton* gives to *Satan*, when he is viewing the happiness of our first parents in paradise, and the fascination or stroke of love, is, most usually, I believe, convey’d at first, in a side-glance.

‘ It is owing to the great force of pleasingness which attends all the kinder passions, that lovers do not only seem, but are really more beautiful to each other, than they are to the rest of the world; because, when they are together, the most pleasing passions are more frequently exerted in each of their faces, than they are in either before the rest of the world. There is then (as a certain *French* writer very well expresses it) *a soul upon their countenances*, which does not appear when they are absent from each other; or even when they are together, conversing with other persons, that are indifferent to them, or rather lay a restraint upon their features.’

He further observes under this head, that the chief rule of the beauty of the passions, is moderation; ‘ for too sullen an appearance of virtue,’ says he, ‘ a violent and prostitute swell of passion, a rustic and overwhelming modesty, a deep sadness, or too wild and impetuous a joy, become all either oppressive or disagreeable.’

He now proceeds to consider *grace*, the noblest part of beauty; and this, he tells us, is in a great measure inexplicable, as it is perpetually varying its appearances, and therefore much more difficult to be considered, than any thing fixt and steady. Though *grace* may, at times, visit every limb or part of the body, yet he observes, that the mouth is the chief seat of it; as much as the chief seat for the

beauty of the passions is in the eyes. 'In a very graceful face,' says he, 'by which I do not so much mean a majestic, as a soft and pleasing one, there is now-and-then (for no part of beauty is either so engaging, or so uncommon) a certain deliciousness that almost always lives about the mouth, in something not quite enough to be called a smile, but rather an approach towards one; which varies gently about the different lines there, like a little fluttering *Cupid*; and perhaps sometimes discovers a little dimple, that after just lightening upon you disappears, and appears again by fits. This I take to be one of the most pleasing sorts of grace of any; but you will understand what I mean by your own memory, better than by any expressions I could possibly use to describe it.'

Though *grace* is so difficult to be accounted for in general, yet he observes that there are two particular things which hold universally in relation to it; the first is, that there is no grace without some genteel or pleasing motion, either of the whole body or of some limb, or at least of some feature; the second is, that nothing can be graceful, that is not adapted to the characters of the person. 'The graces of a little lively beauty,' says he, 'wou'd become ungraceful in a character of majesty; as the majestic airs of an empress would quite destroy the prettiness of the former. The vivacity that adds a grace to beauty in youth, would give an additional deformity to old age; and the very same airs, which would be charming on some occasions, may be quite shocking when extremely mis tim'd, or extremely misplac'd.'

In the farther consideration of his subject, our ingenious author has many curious observations; and towards the close of his performance, after taking a short survey of that variety of beauty which is to be found in the works of nature, he leads the thoughts of his readers through the ascending scale of beauty, to the contemplation of virtue, the most beautiful object in the universe, and to that of the goodness of God, the inexhaustible fountain of all that rich profusion of beauty, which is diffused through the boundless expanse of universal nature.

After the short view we have given of this work, few of our readers, we apprehend, will be at a loss to know who the real author is, since they cannot but perceive that *Sir Harry Beaumont* is a fictitious name.

MONTHLY CATALOGUE,

For March 1752.

MISCELLANEOUS.

I. **T**HE female Parricide : or the history of *Mary-Margaret d'Aubrey*, marchioness of *Brinvillier*, who was beheaded and burnt at *Paris*, for poisoning her father, her two brothers, and attempting to kill her sister in the same manner. Translated from the *French*, with a preface by the translator, in which a parallel is drawn between the marchioness and miss *Blandy*. 8vo. 1s. *Newbery*.

The story of the marchioness *d'Brinvillier* hath been so generally known, for near a century past, that 'tis unnecessary for us to repeat any particulars of it.

II. A second letter to the right hon. the earl of *****, concerning the qualifications and duty of a surveyor. 8vo. 6d. *Owen*. See the first letter, *Review* for *January* last, page 76. ART. III.

III. The history of the *Swedish* countess of *G——*: By *C. F. Gellert*, M. A. professor at the university of *Lipfic*. Translated from the original *German*. 12mo. 3s. *Dodsley*, &c.

The ingenious author of *Pompey the little*, characterizes our age, and its present prevailing taste for books of amusement, by the epithet of a *Life-writing* age ; an epithet the propriety of which sufficiently appears, from the vast number of productions of this kind, published within these ten years past. But, at length, all the variety of which this species of literary entertainment is capable, seems almost exhausted, and even novels themselves no longer charm us with novelty. Tired and surfeited with romantic heroism, and extravagant virtue ; examples of a different kind have of late been introduced to us ; 'and * no character has been thought too inconsiderable to engage the public notice, or too abandoned to be set up as patterns of imitation. The lowest and most contemptible vagrants, chamber-maids, superannuated strumpets, pick-pockets and highwaymen, have found historians to record their praises, and readers to wonder at their exploits : even prisons and stews have been ransacked to find materials for novels and romances.'—But

* *Vide* preface to the adventures of a *Lap-dog*, 2d Edit.

if the wits of *France* and *Great-Britain* have thus exhausted their stores, the case is very different with respect to our sober neighbours the *Germans* and *Dutch*. The literary productions of these countries have hitherto been of a more solid kind, and of a graver stamp. The amusements, however, and the manners of the *French*, (together with their language) begin to gain footing in every nation in *Europe*; and among other instances of this, *Germany* hath produced a *novel*, the first work of the kind from this country, which hath had vivacity enough to recommend it to nations less flegmatic, and less confined to the weightier studies of school-divinity, physic, chemistry, &c.—The story of the *Swedish* countess has nothing in it very romantic, extravagant, or unnatural; yet her adventures are sufficiently striking, and well adapted to engage the reader's attention. It abounds with affecting scenes, and interesting situations; with good sentiments and exemplary lessons of true morality; and tho' we have not seen the original, we are persuaded it will afford a rational entertainment to those who understand the language. As to the present translation, it seems to come from some foreigner, whose ignorance of the *English* idiom ought to have prevented his undertaking a task he was but ill qualified for. Under the dress he has cloathed it in, Mr. *Gellert's* performance undoubtedly appears to so much disadvantage, that we fear it will find few readers who will have the patience to read it through, as we have done. To the generality, particularly those who do not make due allowance for the peculiar manners and notions of the country from whence we have this work, it will seem a tedious, heavy, low performance; whilst better judges will, we are persuaded, allow that it contains more real merit than half the productions of our own adventure-makers.

IV. Remarks on the sentence given in favour of *E*—— *W*——— *M*———, and *Th*——— *T*———, Esqrs; by the lieutenant criminal at *Paris*. 8vo. 6d. *Johnson*.

See our *last*, p 146, ART. VI.

V. A particular description of a certain lady at present concealed. Her person, dress, temper, &c. also a slight sketch of her niece. 8vo. 6d. *Cooper*.

This is a new improvement of that most exquisite species of modern humour, distinguished by the name of *conundrum*; for which we want words to express our admiration.

VI. The old lady and her niece detected, &c. 8vo. 6d. *Cooper*.

The

This is the *key* to the foregoing *description*; and equally wonderful and witty.

VII. A supplement to lord *Anson's* voyage round the world. Containing a discovery of the island of *Frivola*. By the Abbe *Coyer*. To which is prefixed an introductory preface by the translator. 8vo. 1s. *Millar and Whiston*.

By the name *Frivola*, is meant the *French* nation, which is most severely ridicul'd in this satirical romance. The modern *French* are represented, as a race of triflers, wittlings, and fops, whose effeminate manners and slavish notions of government, are contrasted with the supposed manlier conduct and principles of the *English*. As our judgment may be thought biased on the present occasion, we shall say the less of this entertaining performance of the Abbe's; who with all his vivacity and good sense, ought perhaps to be looked upon only as a good painter in caricature: for whatever grounds he might see for being so sarcastical upon his own nation, we fear that too many among us, are but sorry examples of the superior character he has given us, in the persons of admiral *Anson* and his men. The fiction under which our author disguises his satire, is this: After having doubled *Cape Horn*, exposed to the dangers of most tempestuous seas, and the severity of the most terrible of all climates, and being in the utmost need of refreshments, Mr. *Anson* bears away for the island of *Juan Fernandez*, in the latitude of between 34 and 35 degrees south; but an impetuous gale from the north drives him as high as 45 degrees, into that immense ocean, where, says the author none had ever hoped or looked for land. Here, however, when they were expecting every moment to perish, they were happily surprized with the sight of land. This was the feigned island of *Frivola*; in the description of which, (with that of its inhabitants, their manners, &c. and the treatment they afforded Mr. *Anson* and his people, during their stay on the island,) our Abbe so cruelly lashes his countrymen.—As to the present translation, it has the uncommon merit of being a very good one; the spirit, energy, and national vivacity of the author, being well preserved in it.

VIII. A catalogue of the most eminently venerable relics of the Roman catholic Church, collected by the pious care of their holinesses the popes, the most august emperors, kings, princes, and prelates of the christian world. Which are to be disposed of by auction at the church of St. *Peter* at *Rome*, the first of *June*, 1753, by order of the pope, for the

the benefit of a young gentleman of great rank; communicated by a person of distinction, now at *Rome*, in a letter to the right hon. the ——— of ———. 8vo. 1s. *Owen*.

The title page of this pamphlet sufficiently shews that its design is only to ridicule the church of *Rome*, in a ludicrous enumeration of the holy trumpery, by which she has been so unhappy as to bring an eternal disgrace and contempt upon herself, in the opinion of all who have sense enough to see thro' the folly of a superstitious veneration for inanimate substances, even if they could be proved to be really what they are pretended to be.

IX. The Dramatic Censor; being remarks upon the conduct, character, and catastrophe of our most celebrated plays. By several hands. No. I. 8vo. 1s. *Manby*.

The design of this undertaking is sufficiently expressed above. The name of the author is *Derrick*. The subject *Venice preserv'd*; on which the critic has bestowed not less than 80 pages, being the whole of his pamphlet, including his observations on the performers. In the second number *Mr. Gentleman* (author of a tragedy lately printed, entitled *Sejanus*;) will favour the public with remarks upon *Richard the third*.

X. Some Methods propos'd toward putting a stop to the flagrant crimes of murder, robbery, and perjury; and for the more effectually preventing the pernicious consequences of gaming among the lower class of people. By *Mr. Charles Jones*. 8vo. 6d. *Woodfall*.

Among the number of pamphlets lately publish'd upon these important subjects, this is not the meanest, tho' one of the smallest: it contains some judicious hints, for the particulars of which, as the price is so small, we refer to the piece itself.

XI. The Necessity of a well-regulated and able-bodied nightly-watch, for the preservation of the city of *London*; with a method to effect it, by appointing the train'd bands of this city to do a nightly duty. By a member of the hon. artillery company. 8vo. 1s. *Griffiths*.

A judicious and not unentertaining pamphlet, worthy the perusal of those who are interested in, or curious to be informed concerning, a subject of so much consequence, not only to the inhabitants of *London*, but to strangers and others, whose business or amusement may occasionally call them to our great metropolis.

XII. A Letter from a Gentleman at *Naples* concerning the late discovery of *Herculaneum*, and the antiquities found there. 8vo. 6d. *Gibson*.

There

There is little or nothing in this pamphlet, which the public hath not been already more fully acquainted with.

XIII. Critical, historical, and explanatory notes upon *Hudibras*, by way of supplement to the two editions publish'd in the year 1744, and 1745. By *Zachary Grey*, L. L. D. To which is prefixed a dissertation upon burlesque poetry; by the late *Montague Bacon*, esq; And an appendix, containing a translation of part of the 1st canto, into *latin* doggrel. 8vo. 1 s. *Norris, &c.*

The author informs the publick, in a prefatory advertisement, that the two impressions of *Hudibras*, abovementioned, being sold off, and the proprietors of the copy calling upon him for a third, he thought himself bound in honour to publish the *additional* notes separately, for the use of those gentlemen who did him the favour of subscribing to the first impression.

XIV. The farmers and traders apprehensions of a rise upon carriage, from the act passed last sessions, for limiting the weight and number of horses drawn in waggons, &c. impartially examin'd. In a letter from a country gentleman to a member of parliament. 8vo. 6 d. *Cooper.*

This gentleman offers several things worthy the attention of those who are most immediately interested in the subject he treats of.

XV. The Satyrs of *Perfius*, translated into *English*, * with notes critical and explanatory. By *Edmund Burton*, Esq; barrister at law. Quarto. 3 s. sew'd. *Cooper.*

This performance is chiefly valuable on account of the large body of notes, which Mr. *Burton* has subjoined to his translation. As the right understanding of *Perfius's* satyrs depends principally upon an acquaintance with the *Roman* customs, he has been at no small pains in collecting, from the best authorities, such customs as respect any particular passage of his author; and has, with great modesty, offer'd several ingenious conjectures, which seem to be entirely new, for the illustration of obscure passages. Whether he has always been so happy as to hit upon the true sense of his author, we dare not take upon us to determine; and were we to give our own judgement upon his interpretation of some particular passages, many of our readers would probably differ both from him and us.

XVI. The art of making sugar: under the heads of
1. The natural history of the sugar cane. 2. The culture of the sugar cane. 3. The mills for pressing the canes; and

and furnaces, coppers, &c. for boiling the juice. 4. The method of making muscavado. 5. The method of preparing clayed sugars. 6. The method of making sugars from molasses and scums. 7. The refining of sugars, with an appendix, containing the art of fermenting and distilling molasses, scums, &c. for rum. 4to. 1 s. 6 d. *Willock*

This is a very useful treatise for those concerned in sugar works of any kind. It contains the best observations made by *Labat*, *Ligon*, &c. with improvements in most particulars by the author, who seems well acquainted with the subject he has undertaken to treat of.

XVII. An Essay on sugar, proving it the most pleasant, salubrious, and useful vegetable to mankind; especially as refined and brought to its present perfection in *England*. With remarks on a method lately published of procuring a fermentation in the *West Indies*. 8vo. 6 d. *Comyns*.

We find little, if any thing, in this pamphlet, but what is to be met with in almost every author who has written on the same subject.

P O E T I C A L.

XVIII. An epistle to the hon. *Arthur Dobbs*, esq; in *Europe*, from a clergyman in *America*. 4to. 2 s. 6 d. *Dodley*.

This performance is written as a compliment to a worthy gentleman, who deserves the grateful acknowledgements of every publick spirited *Briton*, for his noble and reiterated endeavours towards effecting the so much wished for discovery of a north-west passage.

* It owes its rise to an information the author received, after the return of the *Dobbs* and *California*, from their *Hudson's-bay* expedition, that the generous *reviver* of that important design had determined to prosecute the discovery the year following in his own person. 'Under this persuasion, says the author, as well as on account of that benevolent gentleman's other laudable proposals for public utility, he is here addressed to, with the gratitude and praise, which such manifold merit claims.'

The author informs us, that the subject-matter of this epistle, is divided into several parts, and designed to be forthwith successively published. The quantity now published consists of three parts, making 94 pages. It was written
in

* *Vide the author's prefatory advertisement, p. iii.*

in *Maryland*, before an account arrived here that the late treaty of peace was signed. † It is therefore some disadvantage to this performance, that it was not made public above two years ago, when it was first conveyed into *Europe*; which happened by an accident, mentioned by the author, who, is now in *England*.

This epistle may not improperly be termed a *Poem*, tho' it cannot be ranged under any known class. It consists of a mixture of the heroic, the philosophical, the descriptive, and the ethic. The subject-matter of it is not more *various*, than it is *new* and *interesting*, to an *enterprizing, mercantile and free nation*. The author's main design is to shew, 'how, by cultivating and improving, in its various climates, our large and fertile empire on the continent, and by introducing new and valuable staples of trade, the maternal kingdom would be greatly strengthened and enriched, the dependancy of our colonies better secured, and the ambitious schemes of *France* to rival us in trade, and maritime power, rendered abortive.'—With respect to his poetry, it is manly, spirited, warm, and ornamented with a variety of invention; but withal his fire, in general is irregular, his diction often incorrect, and his numbers are sometimes inharmoniously turned. However, upon the whole, the performance will not fail to entertain a candid reader, as it chiefly breathes the language of the heart, and abounds with good moral sentiments, and striking descriptions of many awful appearances in nature, peculiar to the northern regions; all tending to prove, with *Pope*,

That storms and earthquakes break not heav'n's design.

XIX. A dialogue between a member of parliament and his servant. In imitation of the seventh satire of the second book of *Horace*. By *Richard Owen Cambridge*, esq; 4to. 1s. *Doddsley*.

Our readers will easily guess, that this is a satire upon the vices and follies of persons in the higher ranks of life. The reputation of the ingenious author of the scribleriad, (*See Review vol. 5th*) will sufficiently excuse our saying more of this his new but small performance.

† *Prefatory advertisement*, p. iv.

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XX. FUN.

XX. FUN. A parodi-tragi-comical Satire. As it was to have been perform'd at the Castle-tavern in *Pater-noster-row*; Feb. 13th, 1752, but was suppressed by an order of the Lord Mayor, &c. 8vo. 1 s. *Stamper*.

The intention of this piece was to ridicule the writings and conduct (as a magistrate) of the author of *Amelia*, under the name of Sir *Alexander Drawcanfir*, and justice *Bobadil*; and likewise Dr. *H—ll*, in his assumed character of *Inspector*. There is a mixture of low humour and scurrility in the pamphlet, which may entertain such readers as are fond of this kind of Satire, and who may think its foundation, and subject, of importance enough to deserve the attention of the public.

XXI. EUGENIA. A Tragedy as it was acted, &c. By Mr. *Francis*. 8vo. 1 s. 6d. *Millar*.

In an advertisement prefixed to this play, the ingenious author acknowledges, that the fable is taken from a *French* Comedy publish'd last year by Madame *Graffigny*. See our last, p. 148, Art. 14. Tho' Mr. *Francis* has greatly improv'd an indifferent original, yet this tragedy, if it be proper to allow it that name, is still so very deficient in the articles of plot, incidents, and catastrophe, that we do not wonder at its being but coolly received on an *English* stage.

XXII. A candid appeal from the late Dean *Swift* to the Earl of O——y. 4to 6 d. *Owen*

This article ranks with the *Quackade* in our last.

XXIII. Emendations on an appeal from the late Dean *Swift*. 6d. *Cooper*.

This piece is oppos'd to the preceding article, and is of equal worth and importance.

XXIV. Poetical impertinence, or advice unask'd. In two poems, the *good wife*, and the *good husband*. Containing rules humbly propos'd to those ladies and gentlemen, who are not entirely satisfied with the examples of the polite husbands and wives of this present age. 8vo. 1 s. *Ruffel*.

As these poems contain many salutary precepts, and some good thoughts (tho' nothing uncommon) and as the dress they are clothed in is superior to the daily trash the public is pester'd with, this pamphlet therefore deserves to be read. It is a kind of directory for the choice of good wives and good husbands. The author has added some pretty verses, entitled *Primrose bill*. Written in 1748.

XXV. Prejudice detected: an Ethic Epistle. By T. *Brucknock*, Esq; 4to. 1 s. *Owen*.

Mr.

Mr. *Brecknock*'s design in this epistle, is to prove that 'good and ill is an opinion, not a principle.' that,

'Actions, physically understood,
Are of themselves indeed nor bad nor good,
But as the laws direct their wild caprice,
'This is a virtue term'd, and that a vice.
Another day, the actions still the same,
The laws assign them quite a diff'rent name.'

To prove this notable tenet, he remarks, that men's ideas of virtue and vice are local. not universal; consequently arbitrary, or dependent upon the will of a law-giver, or civil magistrate. 'Thus,' says he, 'I dine upon a slice of ham, which a *Jew* would think a mortal sin. In *Germany*, 'tis the fashion to drink to excess; in *Turky*, wine is absolutely forbid. In *England*, Polygamy is a crime of the deepest dye; in the *Levant*, a man is free to marry as many wives as he can maintain. With us adultery is reckoned among the greatest sins; in *Lapland*,' says he, 'the chearful native presents you with his wife and daughter: and the whole family would think it very strange if you should refuse to cuckold your host.'—Other examples of this kind he adduces to prove, that most of the common received notions of virtue and vice are vulgar prejudices, fit only to rule the mob with:—we leave the reader to his own opinion of such weighty arguments.

XXVI. A lick at the country C——y. A satire on the tythe-pig. 4to. 6d. *Dickenson*.

A vague and scurrilous invective against the clergy of the established church, on account of their tythes in general, not the tythe-pig in particular, as the title-page fallaciously imports.

XXVII. Peeping *Tom* to the countess of *Coventry*. An epithalamium, folio, 6d. *Robinson*.

Tho' this piece has the merit of being more innocent, as to its design (which is to compliment the countess, in the person of the noted peeping effigies in *Coventry*) than the preceding article, it is however equally dull and contemptible, with respect to the sentiments and poetry.

XXVIII. The ORACLE, a comedy of one act. As it was acted at the theatre-royal in *Covent-Garden**. By Mrs. *Cibber*. 8vo. 1s. *Dodsley*.

This performance was originally written in *French*, and played at *Paris*; and is now translated by Mrs. *Cibber*. As a former translation of it was published about ten years

* At Mrs. *Cibber*'s benefit.

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ago, our readers are probably already acquainted with this pretty trifle.

XXIX. *Grace*, a poem. 4to. 6d. *Keith*.

This poem is written in blank verse. This is all the account we shall give of it, and all we think it deserves.

DIVINITY.

XXX. A dissertation on the scripture expressions, the Angel of the Lord, and the Angel of Jesus Christ, proving that the word Angel is put to signify, on these occasions, material bodies, and not spirit: interspersed with many other curious observations quite new; and containing a full answer to a late essay on spirit: which is calculated to set aside the doctrine of the Trinity and Unity. *Octavo. 1s. Cooper.*

The title page of this performance is sufficient, we apprehend, to give our readers a just idea of it.

XXXI. A Discourse upon the intermediate state between the death of men and the resurrection of their bodies, which is to be followed by the universal judgment. By *B. Regis*, D. D. Rector of *Adisham* in *Kent*, Canon of *Windsor*, and Chaplain in ordinary to his majesty. 8vo. 6d. *Oliver*.

Such as are led, from the title-page of this piece, to expect a discourse on the subject proposed to be treated in it, will, upon perusing it, find themselves much disappointed.

XXXII. The Beauty of holiness in the common prayer, set in a new and just light, &c. Humbly attempted for the honour and service of the church of *England*, &c. By a member of that church. 8vo. 4d. *Baldwin*.

What is here offer'd to publick consideration, is drawn up chiefly in the words of our liturgy, in order to shew how easily our public service might be render'd the beauty of holiness, by only abridging and connecting our present form, and making a few alterations in some expressions.

CONTROVERSIAL.

XXXIV. The true sense of atonement for sin, by Christ's death, stated and defended; in answer to a pamphlet, entitled, The scripture doctrine of atonement examined, by Mr. *Taylor*, of *Norwich*, &c. By *John Brine*. 8vo. 1s. *Keith*. &c.

After toiling thro' a hundred and eight dull pages, all we can say, with regard to this performance, is, that the author of it neither understands the subject of which he treats, nor Mr. *Taylor's* pamphlet, which he attempts to answer.

T H E

MONTHLY REVIEW,

For A P R I L 1752.

ART. XXIX. *The history of the Portuguese, during the reign of Emmanuel, &c. in 2 vol. 8vo.*

HAVING already given an account of the first of these volumes, * which contains the discovery of the *East Indies* by the *Portuguese*, and their exploits there, till *Albuquerque's* vice-royalty, we shall now give a brief abstract of what followed upon the promotion of this great man; previously observing, that the nature of our work will not permit us to take any notice of *Emmanuel's* transactions in *Europe*, nor of the war carried on against the *Moors* in *Africa*: for these, as well as a more full and circumstantial account of what passed in the *East Indies*, we must refer to the history itself.

Albuquerque's first expedition was against the Zamorin of *Calicut*, whose palace without the city he burnt, but was obliged to retreat precipitately, after being dangerously wounded, and losing many of his bravest followers, among whom was Admiral *Coutign*, a nobleman of great merit.

His next expedition was against *Goa*, a city situated on the point of an island, called *Ticuarin*, and formed by a river running into the sea in two different branches: This island is about twenty three miles in compass, and maintains a much greater number of people than could be imagined from its extent, being covered with fruitful trees, and abounding in all sorts of corn. The city was fortified, and furnished with abundance of warlike engines; it is about an hundred miles from *Cochin*.

* In our Review for last Month.

Albuquerque having a fleet of twenty three men of war well manned, beside fourteen auxiliary ones belonging to *Timbia*, who had taken part with the *Portuguese*, soon made himself master of *Goa*; in which he found a great number of cannon, surprising heaps of bullets, and an immense quantity of powder and other warlike stores. In their ship-dock there were about forty men of war, besides sixteen pinnaces, and many other vessels. A considerable number of fine horses from *Persia* and *Arabia* was likewise found in the stables of *Zabaim*, who was prince of this island, and the territories bordering on it upon the continent.

Here *Albuquerque* took up his winter quarters. He eased the citizens of one third of the tribute they used to pay to *Zabaim*, fortified the city, and equipped the vessels in the harbour fit for service. He likewise fortified the entrances into the island, settled the revenues, and prepared to oppose *Zabaim*, who was raising an army to invade the island in the spring. It was reported that *Zabaim* had above forty thousand soldiers under his command, and a fine train of artillery; so that the *Portuguese* were for abandoning the island, but *Albuquerque* thought it shameful to do so, before he had tried whether it could be defended. Accordingly he made a brave defence, but was at last obliged to evacuate the city and fort of *Goa*, after having shipped all the cannon and a sufficient quantity of ammunition and provisions. This happened in *May* 1510, a year remarkable for the death of the King of *Cochin*, who had espoused the *Portuguese* interest with great sincerity, and given them the first settlement in the *Indies*.

In the month of *November*, *Albuquerque* retook *Goa*, after a very obstinate and bloody defence, wherein the enemy lost three thousand men and the *Portuguese* only forty. This done, the viceroy's next care was to settle the government of the city, and send out ships of war to protect the *Portuguese* merchant-men, as well as their allies, and to intercept all vessels trading to *Calicut*.

As the character and conduct of *Albuquerque* differed widely from that of his predecessor *Almeida*, it may not be improper to observe, after our author, wherein this difference consisted. Both were certainly men endowed with true greatness of soul, and amazing courage; both pursued the same noble ends; both had at heart the glory of their religion, and the honour of their royal master; and for this purpose, either would have sacrificed his life with the utmost cheerfulness. But they differed from each other in this respect:

spect: *Almeid* thought it extremely unsafe to aim at storming cities; since by dividing their strength this would certainly weaken the *Portuguese*; it was therefore his opinion, that our people ought to keep at sea; for if they had the superiority there, they would have all *India* under their command. The sea was *Almeid*'s only concern, and if there was only one safe station where the ships might winter, this alone he thought would be sufficient; for he thought it impossible that such reinforcements could be sent every year from *Portugal*, as were necessary to garrison the forts. And he concluded it to be almost a crime for any one to venture upon a scheme in this manner, to divide the *Portuguese*; who when united in one body, would always strike terror into their enemies.

Albuquerque had more unbounded hopes; he not only had an eye to their present security, but also planned in his mind the foundation of a grand and lasting empire in the east. Nor did he think the sending every year large quantities of spices to *Portugal*, was an affair so worthy of his attention, as that of enlarging and fixing the sovereignty of *Emmanuel*. And as they could not have supplies but at so great a distance, he therefore resolved to plant colonies of the *Portuguese* in many parts of *India*, that in process of time they might be able to levy armies in that country. He thought a dominion at sea alone would be very insufficient, for one storm might destroy their whole force; whereas if they were masters by land, this would likewise secure their power at sea; for if any misfortune should happen to their fleet, they would then be enabled to repair it, and would quickly recover their naval strength: That it would also be extremely dangerous for the fleet to be shut up in one station in a country, where perhaps the soil being barren, was unable to support an army in winter quarters. These persons, therefore, who thought *Cochin* or *Cananor* the only forts then belonging to the *Portuguese* in these parts, would be sufficient for them amidst such a number of enemies, so bent on their destruction, seemed to him to have very little regard to futurity; since one station, though never so strong, would avail little, unless they could send supplies from many quarters. The taking possession therefore of many places was, in his opinion, not to weaken, but enlarge the naval power: for, if they had many stations and retreats, the fleet would then go to sea with less danger, and they would have a greater quantity of materials for building or refitting

their ships. In short, as *Abuquerque* had in his view the perpetual possession of *India*, he therefore resolved to procure wives for the *Portuguese*, in order to raise an offspring, that by this means they might in time have such a recourse in *India*, as not to depend entirely on the supplies sent from *Portugal*, who, (or rather which) in the course of such long and dangerous voyages, were often cut off by distempers, or swallowed up in the waves.

‘ The wisdom and foresight of this great man was certainly extremely serviceable to the *Portuguese*; the happy effects of which appeared many years after his death. For when *Solyman the Grand Turk*, sent the governor of *Egypt* with a formidable fleet to drive the *Portuguese* from *India*, he besieged the citadel of *Dio*; and notwithstanding he met with a very warm reception, and was vigorously opposed by our people, yet he continued the siege many days, with great vigour; nor would he have desisted from the attempt so soon, had he not been informed, that a powerful squadron was coming from *Goa*. Nor would the king of *Cambaya*, who at another time, with an army of *Turks*, besieged the same place for six months, have been so easily overthrown by *John de Castro*, then viceroy of *India*, had it not been owing to the numerous and timely supplies sent from *Goa*; for this colony became in time so great and numerous, that it could raise armies, and send forth fleets. This arose entirely from the prudent management of *Abuquerque*, who took so much pains to raise such a foundation as could not be easily shaken. He took several women captives in *India*: These he treated with the highest respect; and having initiated them in the Christian religion, he gave them in marriage to his soldiers, to whom he allotted settlements in the island of *Goa*, and endeavoured to make these marriages happy by all manner of favour and encouragement.

‘ He was no less assiduous in strengthening the fortifications, and settling every thing which might tend to the order and establishment of the government. In a word, his fame spread far and near; so that ambassadors came to him from most of the princes in *India*. Some brought their tribute, others came to sue for peace and friendship, and all of them professed their attachment to *Emmanuel*. *Abuquerque* detained them some time at *Goa*; for he was willing they should behold the fortifications of the city, the formidable fleet, and all his grand structures, that being struck with the magnificence of his works, they might remain faithful to

Emmanuel.

Emmanuel. They beheld *Albuquerque* with a kind of veneration; some admiring his majestic dignity, whilst others were no less taken with his civility and polite behaviour. This resort of ambassadors, and concourse of persons of distinction, formed an appearance of a court at *Goa*, equal to that of the greatest monarch.

‘*Zabaim Idalcam*, indeed, formed many schemes for retaking the island, and even attempted to invade it with a considerable army; but was repulsed with loss and shame.’

If the reduction and settlement of *Goa* are proofs of *Albuquerque*’s valour and prudence; if his reception of the *Indian* ambassadors, shews his policy and princely spirit; the following instance of severity, equally displays his ability as a viceroy, and how well he knew to support his authority. *Diego Mendez Vasconcelo*, who had the command of four men of war, no sooner came to an anchor in the port of *Goa*, than he delivered *Albuquerque* a letter from *Emmanuel*; wherein his majesty ordered the viceroy to give *Vasconcelo* all the assistance in his power to enable him to pursue his voyage to *Malacca*. A general council was immediately held, and it was the opinion of every one, that nothing was to be preferr’d to the war of *Goa*, and that *Vasconcelo* ought to be present at an affair of so much importance; to which this admiral consented. When *Goa* was taken, and every thing fully settled, *Vasconcelo* waited on *Albuquerque*, and after recounting his late services, desired he would order a fleet to be got ready, that according to his instructions he might sail for *Malacca*. *Albuquerque* endeavoured by all possible means to dissuade him from this expedition; telling him, it was not only dangerous, but little advantage could be reaped from it. Besides, that he himself intended to sail against the Sultan’s fleet, and it would be extremely dangerous, at the same time, to venture upon two such bold undertakings: Nor could he furnish him with a sufficient number of ships to carry on the expedition against *Malacca*. He therefore earnestly entreated and conjured *Vasconcelo* to sail along with him, and as soon as the war was finished he might return to *Portugal* with such marks of honour and distinction, as his high merit deserved.

‘*Vasconcelo* received this answer with the highest indignation, complaining that he was imposed on in the grossest manner. However, since he met with so bad a requital of his services, he declared he would still go to *Malacca*, notwithstanding all their opposition. *Albuquerque* finding him not to be worked on by entreaty, thought to deter him by

menaces; and declared he would punish with the utmost severity, all those who dared to quit the harbour without his leave. But notwithstanding all these threats, *Vasconcelo* with some more officers weighed anchor, and sailed in the night. As soon as the viceroy was informed of this, he dispatched some of his galleys and long-boats, with a detachment of men, to order *Vasconcelo* and those who accompanied him to return; and upon refusal, to sink their ships. These accordingly followed with great expedition; and *Vasconcelo* not complying, they began to batter his ship with great fury. They brought down her main sail yard, killed two of the sailors, and threatened to destroy every soul on board, if *Vasconcelo* did not immediately return to the harbour. Thus forced by necessity, he at last returned to *Goa*, where he was put under confinement. A council of war being held upon this occasion, it was resolved he should be sent to *Portugal* in fetters. One of the officers, who had been extremely active in this affair, and had shewn an extraordinary contempt of *Albuquerque's* orders, was condemned to have his head struck off. The rest of the officers were ordered to be hanged. Two of them accordingly suffered death, and the others would have undergone the like fate, had they not been saved by the intercession of the king of *Narsingua* and *Cambaya's* ambassadors. He accordingly gave them their lives, but deprived them of their commissions, and sent them home to *Portugal*.

After the affairs of *Goa* were settled, and the island fortified with a strong garrison, *Albuquerque* sailed against the Sultan's fleet towards *Arabia*; but the wind continuing contrary, it was resolved to give over this expedition, and proceed for *Malacca*; whither he arrived on the first of July 1511.

Malacca is situated at the mouth of a small river, in the peninsula to which it gives name. It was at that time one of the most celebrated eastern marts, being in length about four miles, but its breadth inconsiderable. The river divided it into two parts, which were joined by a bridge. The walls and buildings of the town were extremely elegant; the people were of a tawny complexion, and very much civilized in their manners and way of living, and their language was much esteemed for its sweetness. The prince of this city and country round it, was formerly tributary to the king of *Siam*, but had then for some time maintained his independency, partly by force of arms, and partly by bribing the king of *Siam's* ministers.

‘ The

‘The king of *Malacca*, being a bigotted *Mahometan*, had massacred some *Portuguese* belonging to Admiral *Sequeira*, a few years before, who had sailed thither with five large ships, in order to establish a trade with the *Malaccans*. Some of them likewise had been detained prisoners, and it was to take vengeance for this insult, that *Albuquerque* was now come with a fleet of twenty three large ships.

‘Next day after his arrival, *Mahomet*, for that was the king of *Malacca*’s name, sent deputies to the viceroy, in order to clear himself of the mischief done to the *Portuguese*. *Albuquerque* made answer, that if the king was sincere, and really disapproved of the unjust treatment of *Sequeira* and his men, he expected his majesty would set the *Portuguese* in his custody at liberty, and make restitution of the goods taken from them. To this the king replying in an evasive manner, *Albuquerque* stormed and took the city, after a bloody and vigorous defence on the part of the enemy. The plunder was considerable, *Emmanuel*’s share, which was only one fifth, amounting to two hundred thousand ducats; beside three thousand brass and iron cannon.

‘*Albuquerque*, in order to secure this new acquisition, built a strong fort; and, by his wise regulations, induced great numbers of people to flock into the city. He made laws for their government, and coined money of gold, silver and tin, with the arms of *Emmanuel* upon them. This he settled as the current coin, and affixed a severe punishment on those who should make use of any other.

‘Whilst these things were transacting at *Malacca*, the *Portuguese* settlement of *Goa* was reduced to the last extremity, being attacked by one of *Zabaim*’s generals, with a numerous army. However, they found means to hold out, and at last even to distress the enemy; who were entirely driven out of the island on the arrival of *Albuquerque* from *Malacca*, who concluded a peace with *Zabaim Idalcam*. Soon after this *Albuquerque* likewise made peace with the Zamorin of *Calicut*, who allowed the *Portuguese* to build a fort; which being finished, the viceroy set sail for the red sea, having first appointed *Peter Mascaregn*, governor of *Goa*, as he had *Roderick Brittio* governor of *Malacca*, at his departure from that city.’

These achievements bring down the history to Book IX. which with the remaining three, is equally full of no less daring, tho’ not quite so glorious performances, as the conquests of *Goa* and *Malacca*. But of these we have not even room to give an abstract, and shall therefore content our-

selves with laying before the reader the following account of *Albuquerque's* death, and the endeavours of his enemies to ruin him in the esteem of *Emmanuel*: This we shall give in the translator's own words.

‘ It is the misfortune of princes to be often surrounded with a number of persons, who delight in envy and detraction; thus it happened that *Emmanuel* had some prejudices instilled into him against his viceroy in *India*. *Albuquerque* had at this time brought all the *Indian* coast from the river *Indus* to *Cape Comorin*, under the *Portuguese* power. He had also conquered *Malacca*, and settled every thing in the island of *Ormuz* on a sure footing. In short, by his prudence and bravery, he had spread the name of *Emmanuel* far and near: Nor could the *Indian* nations help thinking, that the king, who had a general of such extraordinary abilities, must himself be somewhat of a divinity.

‘ *Emmanuel* of himself was very well disposed towards *Albuquerque*, yet by the insinuations of a certain set of envious detractors, he at last began to harbour some suspicions against this great man. These persons incessantly buzzed in the king's ears, that *Albuquerque* was a rash hot-headed man, and of the most intolerable ambition, nay, they even accused him of treacherous designs; for they said he aimed at sovereignty, and to make himself lord of all *India*, that by the number of his relations and dependants, and the fame he had acquired among the *Indian* princes, his wealth and power was already much greater than that of any subject ought to be; for whilst a man's income is moderate, he can brook a higher authority, but, when he arrives at an extraordinary pitch of wealth and power, he then cannot endure the thoughts of a superior.

‘ *Albuquerque*, relying upon his innocence, took no pains to refute these calumnies; so that his enemies at length prevailed on the king to recall him from *India*, *Lopez Suarez Alvarenga* being sent to succeed him. When *Albuquerque* received this news, he could not contain himself; but lifting up his hands, “ O Heavens! said he, how can I extricate myself from the difficulties which surround me? If I obey my king, I incur the odium and contempt of mankind: and if I study to please men, then I fall under the displeasure of my royal master. To thy grave, old man, to thy grave!” These last words he repeated often, which shewed the agony and disorder he was in. However, afterwards when his mind came to be more composed, he expressed himself in the following manner: “ I am persuaded,
said

said he, that the king has a divine foreknowledge in many things, otherwise he could not have acted in the present affair with so much foresight. I am now wearing towards death; and if he had not at this time appointed my successor, the affairs of *India* might have been greatly endangered."

' Being extremely ill, he wrote the following short letter to *Emmanuel*. " I now write you this last letter, fetching my breath with difficulty, and with all the symptoms of inevitable death upon me. I have only one son; him I recommend to your majesty, hoping that in consideration of my services, you will take him under your royal protection and favour. What I have done for your honour and interest, the deeds themselves will testify." He soon after died with a great deal of composure and satisfaction, having always testified his desire to die in *India*.

' It is not easy to say, whether he excelled most in the arts of war or peace. In the former he behaved in such a manner that he was justly reckoned an expert general, and, in settling the affairs of *India* he gave the strongest proofs of his skill in the art of government. His funeral rites were performed with the greatest magnificence, amidst the cries and lamentations of the people of *Goa*, who lamented his death as that of a tender parent.

' *Emmanuel*, when he received the news of his death, could not help shewing the utmost regret; and immediately sent for his son *Blas Albuquerque*, whom in remembrance of his father, he ordered to be called *Alphonso*; he likewise bestowed on him several dignities, and procured him a very honourable marriage.'

ART. XXX. *The Female Quixote: or, The Adventures of Arabella.* 12mo. 2 vols. 6 s. Millar.

THE character of *Arabella* is a counter imitation of that of *Cervantes's Don Quixote*. As the adventures of the *Spanish* knight were written to expose the absurdities of romantic chivalry; so those of the *English* heroine are designed to ridicule romantic love, and to shew the tendency that books of knight-errantry have to turn the heads of even their female readers. *Arabella*, however, does not run the extravagant lengths of *Don Quixote*, i. e. does not fancy a flock of sheep to be an army of men, or take wind-mills for giants. Having had her education

in the most retired part of the country, and taken her notions of the world from old romances, she persuades herself, that the times she read of, were the same with those she lived in, and that the characters she found in her manuals of chivalry, were no other than such as she should meet with, whenever she should quit the recess she was brought up in. Hence, in her entrance into the *great world*, to speak in the language of some modern travellers, she is led to conclude, that every man she comes nigh, is a hero, or a lover, or a ravisher, or &c. And on occasion of every fancied adventure, she conducts herself as *Mandana* or *Statira* would have done, in the same circumstances. Whether a plan, and character, of this kind, be agreeable to nature, or to the age and the country we live in, our readers will determine for themselves.

The reader's curiosity is no doubt by this time sufficiently raised, to expect a specimen of the extravagant behaviour of a lady of *Arabella's* character, which he will find delineated with much accuracy in the following passage, taken from the first book. "Though the Marquis (*Arabella's* father) had resolved to give *Arabella* to his nephew (Mr. *Glanville*), yet he was desirous he should first receive some impressions of tenderness from her, before he absolutely declared his resolution; and ardently wished he might be able to overcome that reluctance which she seemed to have for marriage: but, though *Glanville* in a very few days became passionately in love with his charming cousin, yet she discovered so strong a dislike to him, that the Marquis feared it would be difficult to make her receive him for an husband: he observed she took all opportunities of avoiding his conversation; and seemed always out of temper, when he addressed any thing to her; but was well enough pleased, when he discoursed with him; and would listen to the long conversations they had together, with great attention.

"The truth is, she had too much discernment not to see Mr. *Glanville* had a great deal of merit. His person was perfectly handsome; he possessed a great share of understanding, an easy temper, and a vivacity which charmed every one but the insensible *Arabella*. She often wondered, that a man, who, as she told her confidant *Lucy*, was master of so many fine qualities, should have a disposition so little capable of feeling the passion of love, with the delicacy and fervour she expected to inspire: or, that he, whose conversation was so pleasing on every other subject, should
make

make so poor a figure when he entertained her with matter of gallantry. However, added she, I should be to blame, to desire to be beloved of Mr. *Glanville*; for I am persuaded that passion would make no reformation in the coarseness of his manners to ladies, which makes him so disagreeable to me, and might possibly increase my aversion.

The Marquis, having studied his nephew's looks for several days, thought he saw inclination enough in them for *Arabella*, to make him receive the knowledge of his intention with joy: he therefore called him into his closet, and told him in few words, that, if his heart was not pre-engaged, and his daughter capable of making him happy, he resolved to bestow her upon him, together with all his estate, she being his only child. Mr. *Glanville* received this agreeable news with the strongest expressions of gratitude; assuring his uncle, that lady *Bella*, of all the women he had ever seen, was most agreeable to his taste; and that he felt for her all the tenderness and affection his soul was capable of. I am glad of it, my dear nephew, said the Marquis, embracing him: I will allow you, added he smiling, but a few weeks to court her: gain her heart as soon as you can, and when you bring me her consent, your marriage shall be solemnized immediately.

Mr. *Glanville* needed not a repetition of so agreeable a command: he left his uncle's closet, with his heart filled with the expectation of his approaching happiness; and, understanding *Arabella* was in the garden, he went to her, with a resolution to acquaint her with the permission her father had given him, to make his addresses to her. He found his fair cousin, as usual, accompanied with her women; and seeing that, notwithstanding his approach, they still continued to walk with her, and impatient of the restraint they laid him under, I beseech you, cousin, said he, let me have the pleasure of walking with you alone: what necessity is there for always having so many witnesses of our conversation? You may retire, said he, speaking to *Lucy* and the other women; I have something to say to your lady in private. Stay, I command you, said *Arabella*, blushing at an insolence so unknown, and take orders from no one but myself.—I pray you, Sir, pursued she frowning, what intercourse of secrets is there between you and me, that you expect I should favour you with a private conversation? An advantage which none of your sex ever boasted to have gained from me; and which, haply, you should be the last upon whom I should bestow it. You have

have the strangest notions, answer'd *Glanville*, smiling at the pretty anger she discovered: certainly you may hold a private conversation with any gentleman, without giving offence to decorum; and I may plead a right to this happiness, above any other, since I have the honour to be your relation.

' It is not at all surprizing, resum'd *Arabella* gravely, that you and I should differ in opinion upon this occasion: I don't remember that ever we agreed in any thing; and, I am apt to believe, we never shall. Ah! don't say so, *Lady Bella*, interrupted he: what a prospect of misery you lay before me! For, if we are always to be opposite to each other, it is necessary you must hate me, as much as I admire and love you. These words, which he accompanied with a gentle pressure of her hand, threw the astonish'd *Arabella* into such an excess of anger and shame, that, for a few moments, she was unable to utter a word. At length, recovering herself, she cried out, What a horrid violation this, of all the laws of gallantry and respect, which decree a lover to suffer whole years in silence before he declares his flame to the divine object that causes it; and then with awful trembling and submissive protestations at the feet of the offended fair! *Arabella* could hardly believe, her senses, when she heard a declaration, not only made without the usual forms; but also, that the presumptuous criminal waited for her answer, without seeming to have any apprehension of the punishment to which he was to be doomed; and that, instead of deprecating her wrath, he looked with a smiling wonder upon her eyes, as if he did not fear their lightening would strike him dead. Indeed it was scarce possible for him to help smiling and wondering too, at the extraordinary notion of *Arabella*: for, as soon as he had pronounced those fatal words, she started back two or three steps; cast a look at him full of the highest indignation; and, lifting up her fine eyes to Heaven, seemed, in the language of romance, to accuse the gods, for subjecting her to so cruel an indignity.

' The tumult of her thoughts being a little settled, she turned again towards *Glanville*; whose countenance expressing nothing of that confusion and anxiety common to an adorer in so critical a circumstance, her rage returned with greater violence than ever. If I do not express all the resentment your insolence has filled me with, said she to him, affecting more scorn than anger, 'tis because I hold you too mean for my resentment: but never hope for my
pardon

pardon for your presumptuous profession of a passion I could almost despise myself for inspiring. If it be true that you love me, go and find your punishment in that absence to which I doom you; and never hope I will suffer a person in my presence, who has affronted me in the manner you have done. Saying this, she went away, making a sign to him not to follow her. Mr. *Glanville*, who was at first disposed to laugh at the strange manner in which she received his expressions of esteem for her, found something so extremely haughty and contemptuous in the speech she had made, that he was almost mad with vexation. As he had no notion of his cousin's heroic sentiments, and had never read romances, he was quite ignorant of the nature of his offence; and, supposing the scorn she had expressed for him was founded upon the difference of their rank and fortune, his pride was so sensibly mortified at that thought, and at her so insolently forbidding him her presence, that he was once inclined to shew his resentment of such ungentle usage. In the mean time, while he is fluctuating with a thousand different resolutions, *Lucy* came to him with a billet from her lady, which she delivered, without staying for an answer, It was superscribed in this manner :

Arabella, to the most presumptuous man in the world.

YOU seem to acknowledge so little respect and deference for the commands of a lady, that I am afraid it will be but too necessary to reiterate that, which, at parting, I laid upon you. Know then, that I absolutely insist upon your repairing, in the only manner you are able, the affront you have put upon me; which is, by never appearing before me again. If you think proper to confine me to my chamber, by continuing here any longer, you will add disobedience to the crime by which you have already mortally offended

ARABELLA.

‘ The superscription of this letter, and the uncommon file of it, persuaded Mr. *Glanville*, that he had been foolish enough to resent as an affront, what was designed as a jest, and meant to divert him as well as herself: he examined her behaviour again, and wondered at his stupidity in not discovering it before. His resentment vanishing immediately, he returned to the house, and went without ceremony to *Arabella's* apartment, which he entered before she perceived

ceived him, being in a profound musing at one of the windows: the noise he made in approaching her obliged her at last to look up; when, starting, as if she had seen a basilisk, she flew to her closet, and, shutting the door with great violence, commanded him to leave her chamber immediately. Mr. *Glanville*, still supposing her in jest, intreated her to open the door; but, finding she continued obstinate, Well, said he, going away, I shall be revenged on you some time hence, and make you repent the tricks you play me now.

Arabella not being able to imagine any thing, by these words he spoke in raillery, but that he really, in the spite and anguish of his heart, threatened her with some terrible enterprize; she did not doubt, but he intended to carry her away: for, in fine, said she to *Lucy*, to whom she communicated all her thoughts, have I not every thing to apprehend from a man, who knows so little how to treat any sex with the respect which is our due? Had Mr. *Glanville* been present, and heard the terrible misfortunes which she presaged from the few words he had jestingly spoke, he would certainly have made her quite furious, by the diversion her mistake would have afforded him. But the more she reflected on his words, the more she was persuaded of the terrible purpose of them. *Arabella* had spent some hours, revolving a thousand different stratagems to escape from this misfortune; when meeting with *Glanville*, he presented her his hand to lead her up stairs: which she scornfully refusing; sure, cousin, said he, a little piqued, you are not disposed to carry on your ill-natured jest any farther? If you imagined I jesting with you, said *Arabella*, I am rather to accuse the slowness of your understanding, for your persisting in treating me thus freely, than the insolence I first imputed it to: but, whatever is the cause of it, I now tell you again, that you have extremely offended me. Since you would have me to believe you are serious, replied *Glanville*, be pleased to let me know what offence it is you complain of; for I protest I am quite at a loss to understand you. Was it not enough, resumed *Arabella*, to affront me with an insolent declaration of your passion, but you must also, in contempt of my commands to the contrary, appear before me again, pursue me to my chamber, and use the most brutal menaces to me? Hold, pray, Madam, interrupted *Glanville*, and suffer me to ask you, If it is my presumption, in declaring myself your admirer, that you are so extremely offended at? Doubtless it is, Sir,

answered

answered *Arabella*; and such a presumption, as, without the aggravating circumstances you have since added to it, is sufficient to make me always your enemy. I beg pardon, returned Mr. *Glanville* gravely, for that offence; and also, for staying any longer in a house, which you have, so genteelly, turned me out of. My pardon, Mr. *Glanville*, returned she, is not so easily gained: time, and your repentance may, indeed, do much towards obtaining it. Saying this, she made a sign for him to retire; for he had walked up with her to her chamber: but finding he did not obey her, (for really he was quite unacquainted with these sort of dumb commands), she hastily retired to her closet, lest he should attempt to move her pity, by any expressions of despair for the cruel banishment she had doomed him to.

This may suffice to give the reader a tolerable idea of *Arabella's* romantic notions of gallantry; at least, so far as it regards the profound respect she expected to be treated with by her admirers. But this is not all: for, as *Don Quixote* every where found exploits worthy his knightly valour, so *Arabella* is never at a loss for opportunities to display her truly heroic spirit, in the punishment of presumptuous lovers. Mr. *Harvey*, a gentleman whom the occasionally saw at church, is the first victim of her just resentment, on that account. Poor *Edward*, supposed to be a nobleman in disguise, tho', in truth, no more than a common labourer employed by her father's gardener, is the next who suffers for a crime he never imagined. We have already taken notice of her severity to Mr. *Glanville*, her true knight-errant, who, on every occasion, after recovering her favour, is doomed to fight her battles, and pursue his numerous rivals to death.

We shall therefore only select two instances more for the amusement of our readers: the one of the gay Sir *George Bellmour*, who, having discovered our heroine's foible, makes his addresses to her in a truly heroic stile; and the other of the sage Mr. *Selvin*, a man of profound learning, who admires *Arabella's* wit and great reading: in both which, the character of our heroine, as well as that of her maid *Lucy*, will be displayed in their proper colours; for it must be observed, that, as *Arabella* corresponds to *Don Quixote*, so *Lucy's* character is an imitation of that of the famous *Sancho Pancha*. To begin, then, with the adventure of Sir *George Bellmour*.

Arabella

‘ *Isabella* being informed by *Lucy*, who was eager to let her know it, that a messenger had brought a letter from Sir *George*, and, late as it was at night, waited for an answer, debated with herself, whether she should open this billet, or not: she had a strong inclination to see what it contained; but, fearful of transgressing the laws of romance, by indulging a curiosity not justifiable by example, she resolved to return the letter unopened. Here, said she to *Lucy*, give this letter to the messenger that brought it, and tell him, I was excessively offended at you, for receiving it from his hands. *Lucy*, taking the letter, was going to obey her orders; when, recollecting herself, she bid her stay. Since Sir *George*, said she to herself, is no declared lover of mine, I may, without any offence to decorum, see what this letter contains. To refuse receiving it, will be to acknowledge, that his sentiments are not unknown to me; and, by consequence, to lay myself under a necessity of banishing him: nor is it fit, that I should allow him to believe, I am so ready to apprehend the meaning of every gallant speech, which is used to me; and to construe such insinuations, as he took the liberty to make me, into declarations of love. Allowing, therefore, the justice of these reasons, she took the letter out of *Lucy*’s hand; and, being upon the point of opening it, a sudden thought controuled her designs: she threw it suddenly upon her toilet; and, looking very earnestly upon it, Presumptuous paper, said she, speaking with great emotion to the letter! bold repository of thy master’s daring thoughts! shall I not be blamed by all, who hereafter will hear, or read my history, if, contrary to the apprehensions I have, that thou containest a confession that will displease me, I open thy seal, and become accessory to thy writer’s guilt, by deigning to make myself acquainted with it? And thou, too indiscreet and unwary friend, whose folds contain the acknowledgement of his crime! what will it advantage thee or him, if, torn by my resenting hand, I make thee suffer, for the part thou bearest in thy master’s fault; and teach him, by thy fate, how little kindness he has to expect from me? Yet, to spare myself the trouble of reading what will, questionless, greatly displease me, I will return thee, uninjured, into thy master’s hands; and, by that moderation, make him repent the presumption he has been guilty of!

‘ Our fair heroine, having ended the foregoing soliloquy, took up the letter, and gave it to *Lucy*, who had, all the time she was speaking, observed a profound silence, mixed with

with a most eager attention. Here, pursued she, carry it to the person who brought it, and bid him tell his master, that, lest I should find any thing in it which may offend me, I have chosen not to read it: and, if he is wise, he will profit by my concern for him, and take care how he hazards, displeasing me a second time, by an importunity of this kind, which I shall not so easily pardon him. *Lucy*, who had taken particular notice of this speech, in order to remember every word of it when she repeated it again, went conning her lesson to the place where she had desired the servant to wait her coming: but, he was gone, such being his master's orders; for he was apprehensive, that, following the custom of ladies in romances, *Arabella* would return his letter: and therefore, to deprive her of an opportunity of sending it back that night, he order'd his man to say, he waited for an answer; but, as soon as he conveniently could, to come away without one. *Lucy*, in a great surprize at the servant's going away, return'd to her lady with the letter in her hand, telling her, she must needs read it now, since the person, who brought it, was gone. It must be confessed, said *Arabella*, taking the letter from her with a smile, he has fallen upon an ingenious device, to make me keep it for this night; and since, haply, I may be mistaken in the contents, I have a mind to open it. *Lucy* did not fail to confirm her lady in this design: and *Arabella*, making as if she yielded to the importunities of her confidant, opened the letter; which was as follows:

*The unfortunate and despairing Bellmour, to the divine
Arabella.*

Madam,

Since it is, doubtless, not only with your permission, but even by your commands, that your uncle Sir *Charles Glanville* comes to pronounce the sentence of my death, in the denunciation of your anger, I submit, Madam, without repining, at the figure of that doom you have inflicted on me. Yes, Madam, this criminal, who has dared to adore you, with the most sublime and perfect passion that ever was, acknowledges the justice of his punishment; and, since it is impossible to cease loving you, or to live without telling you he does so, he is going, voluntarily, to run upon that death your severity makes him wish for, and the greatness of his crime demands. Let my death then, O divine *Arabella*, expiate the offence I have been guilty of! And let me hope those fair eyes, that have beheld me with scorn

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while alive, will not refuse to shed some tears upon my tomb! and that, when you remember my crime of loving you, you will also be pleased to remember, that I died for that crime; and wish for no other comfort in death, but the hope of your not hating; when he is no more,

The unhappy BELLMOUR.

'*Arabella*, who had read this letter aloud, sighed gently at the conclusion of it: but poor *Lucy*, who was greatly affected at so dolorous an epistle, could not restrain her tears; but sobbed so often, and with so much violence, as, at length, recalled her lady from the reverie into which she was plunged. What ails you? said she to her confidant, greatly surprised: what is the cause of this unseemly sorrow? Oh! Madam! cried *Lucy*, (her sobs making a frequent and unpleasant interruption in her words), I shall break my heart to be sure: never was such a sad mournful letter in the world: I could cry my eyes out for the poor gentleman. Pray, excuse me, Madam; but, indeed, I can't help saying, you are the most hard-heartedest lady I ever knew in my born days: why, to be sure, you don't care, if an hundred fine gentlemen should die for you, though their spirits were to haunt you every night! Well, I would not have what your ladyship has to answer for, for all the world!

'You are a foolish wench! replied *Arabella*, smiling at her simplicity: do you think I have any cause to accuse myself, tho' five thousand men were to die for me? 'Tis very certain, my beauty has produced very deplorable effects. The unhappy *Harvey* has expiated, by his death, the violence his too desperate passion forced him to meditate against me: the no less guilty, the noble, unknown *Edward*, is wandering about the world, in a tormenting despair, and stands exposed to the vengeance of my cousin *Glanceville*, who has vowed his death: and, lastly, the unfortunate *Bellmour* consumes away in a hopeless passion; and, conscious of his crime, dooms himself, haply, with more severity than I desire, to a voluntary death; in hopes, thereby, of procuring my pardon and compassion, when he is no more. All these, *Lucy*, as I said before, are very deplorable effects of my beauty: but you must observe, that my will has no part in the miseries that unfortunate beauty occasions.

'Will your ladyship then let poor Sir *George* die? said *Lucy*, who had listened very attentively to this fine harangue

range, without understanding what it meant. Questionless, he must die, replied *Arabella*, if he persists in his design of loving me. But pray, Madam, resumed *Lucy*, cannot your ladyship command him to live, as you did Mr. *Harvey* and Mr. *Glanville*, who both did as you bid them? It must be confessed, said *Arabella*, that tho' your solicitations are not very eloquent, they are very earnest and affecting; and, I promise you, I will think about it; and, if I can persuade myself I am doing no wrong thing, by concerning myself about his preservation, I will dispatch you to-morrow morning, with my orders to him, to live, or, at least, to proceed no further in his design of dying, till he has further cause.'

Here the first volume ends, the second being carried on with much the same spirit: in which too we have a pretty long episode, containing the adventures of Sir *George Bellmour*. All which we pass over, till we come to the adventure of of Mr. *Selvin*, p. 212. *Arabella*, who supposed every man she saw, an humble admirer of hers, had taken it into her head, that Mr. *Selvin* was deeply in love with her; and accordingly had banished him her presence. But Mr. *Selvin*, not imagining she was in earnest, paid her a visit next day, which offended her to the highest degree; nor could she believe even his positive assurance, upon his word of honour, that he never had entertained a thought of making any addresses to her. 'Sir, said she, it is easy to see through the artifice of your disclaiming any passion for me;—upon any other occasion, questionless, you would rather sacrifice your life, than consent to disavow these sentiments, which unhappily for your peace, you have entertained. At present, the desire of continuing near me, obliges you to lay this constraint upon yourself. However, you know *Thrasimedes* fell upon the same stratagem to no purpose: the rigid *Udopia* saw through the disguise, and banished him from *Rome*, as I do you from *England*.—How, Madam! interrupted *Selvin*, amazed.—Yes, Sir, replied *Arabella* hastily; nothing less can satisfy what I owe to the consideration of my own glory.—Upon my word, Madam, said *Selvin*, half angry, and yet strongly inclined to laugh, I don't see the necessity of my quitting my native country, to satisfy what you owe to the consideration of your own glory. Pray, how does my staying in *England* affect your ladyship's glory? To answer your question with another, said *Arabella*, pray, how did the stay of *Thrasimedes* in *Rome* affect the glory of the empress *Udopia*?—Mr. *Selvin* was struck

struck dumb with this speech, for he was not willing to be thought so deficient in the knowledge of history, as not to be acquainted with the reasons why *Thrasmedes* should not stay in *Rome*. His silence therefore seeming to *Arabella* to be a tacit confession of the justice of her commands, a sentiment of compassion for this unfortunate lover intruded itself into her mind; and turning her bright eyes, full of a soft complacency upon Mr. *Selvin*, who stared at her as if he had lost his wits, she took her leave of him, with a kind assurance, that, to whatever part of the world his despair carried him, the good wishes and compassion of *Arabella* should follow him. On this Mr. *Selvin* took his leave of the company, and went home.

‘After having spent some time in her chamber, she called for *Lucy*, and ordered her to go to the dining-room, and see in what condition Mr. *Selvin* was; telling her, that she had certainly left him in a swoon, as also the occasion of it; and bid her give him all the consolation in her power. *Lucy*, with tears in her eyes, at the recital, went down as she was ordered, and entering the room without any ceremony, her thoughts being wholly fixed on the melancholy circumstance her lady had been telling her, she looked eagerly round the room, without speaking a word, till Sir *Charles Glanville* asked her, what she wanted?—I came, Sir, said *Lucy*, repeating her lady’s words, to see in what condition Mr. *Selvin* is, and to give him all the solation in my power.—Sir *Charles*, laughing heartily at this speech, asked her, what she could do for Mr. *Selvin*? To which she replied, she did not know; but her lady had told her, to give him all the solation in her power.—Consolation thou would’st say, I suppose, said Sir *Charles*. Yes, Sir, said *Lucy*, courtesying. Well, child, added he, go up, and tell your lady, Mr. *Selvin* does not need consolation.

‘*Lucy* accordingly returned with this message, and was met at the chamber-door by *Arabella*, who hastily asked her, if Mr. *Selvin* was recovered from his swoon? To which *Lucy* replied, that she did not know; but that Sir *Charles* bid her tell her ladyship, Mr. *Selvin* did not need any consolation. Oh Heavens! cried *Arabella*, throwing herself into a chair, as pale as death.—He is dead; he has fallen upon his sword, and put an end to his life and miseries at once.—After uttering a thousand exclamations of this sort, she, with a solemn and lofty accent, ordered *Lucy*, who listened to her with eyes drowned in tears, to go down; and ask if the body was removed?—for, added she, all

all my constancy will not be sufficient to support me against that pitiful sight. *Lucy* accordingly delivered her message to *Sir Charles* and *Miss Glanville*, who were still together; when the knight, who could not possibly comprehend what she meant by asking if the body was removed, bid her tell her lady, he desired to speak with her. *Arabella*, upon receiving this summons, set herself to consider what could be the intent of it. If *Mr. Selvin* be dead, said she, what good can my presence do among them? Surely, it cannot be to upbraid me with my severity, that my uncle desires to see me.—No; it would be unjust to suppose it. Questionless my unhappy lover is still struggling with the pangs of death, and, for a consolation in his last moments, implores the favour of resigning up his life in my sight.—Pausing a little at these words, she rose from her seat with a resolution to give the unhappy *Selvin* her pardon before he died. Meeting *Mr. Glanville*, as he was returning from his chamber to the dining-room, she told him, she hoped the charity she was going to discover towards his rival, would not give him any uneasiness; and preventing his reply, by going hastily into the room, he followed her; dreading some new extravagance. *Arabella*, after breathing a gentle sigh, told *Sir Charles*, that she was come to grant *Mr. Selvin* her pardon for the offence he had been guilty of, that he might depart in peace. Well, well, said *Sir Charles*, he is departed in peace without it. How, *Sir*, interrupted *Arabella*, is he dead then already? Alas! why had he not the satisfaction of seeing me before he expired, that his soul might have departed in peace? He would have been assured not only of my pardon, but pity also; and that assurance would have made him happy in his last moments. Why, niece, interrupted *Sir Charles*, staring, you surprize me prodigiously: are you in earnest? Questionless I am, *Sir*, said she; nor ought you to be surprized at the concern I express for the fate of this unhappy man; since herein I am justified by the example of many great and virtuous princesses.

But it is time to put an end to this article, the extracts already given being abundantly sufficient to give the reader a view of the humour and extravagant vagaries of this novel. We have already remarked, that a correspondence between the characters of *Don Quixote* and *Arabella*, and of *Sancho* and *Lucy*, is aimed at by the author. The knight talks judiciously on every occasion, where chivalry is out of the question; so does the heroine on every subject, ex-

cepting love and gallantry. In the Squire and Confidant, we see the same untutored simplicity of manners; not to mention that sympathy, so conspicuous in both, to the predominant foible of the knight and heroine.

N. B. *We have been the more liberal of our extracts from this work, that our readers might be the better enabled to judge of the character given of it by the author of The Covent Garden Journal; who has not scrupled to prefer this performance, in many respects, to the inimitable Don Quixote.*

ART. XXXI. *A description of MAY; from Gawin Douglas Bishop of Dunkeld. By Francis Fawkes, A. M. 4to. 1 s. 6 d. Whifton, &c.*

PRefixed to this short poem, we have an account of the right reverend author; who was nobly descended, being a son of the illustrious family of *Angus*. He was born about the latter end of the year 1474.

Chaucer and *Douglas*, as Mr. *Fawkes* observes, may be looked upon as the two bright stars that illumined *England* and *Scotland*, after a dark interval of dulness, a long night of ignorance and superstition, and foretold the return of day and the revival of learning.

This description of *May*, which is extremely picturesque, may serve as an instance, that the lowland *Scotch* language, and the *English*, at that time, were nearly the same. It is prefixed to *Gawin Douglas's* translation of Virgil's *Æneis*, and entitled, *Ans singular lernit proloug of the description of May*. Beside the old *Scotch*, which is here printed exactly after the *Edinburgh* edition in 1710, we have an elegant paraphrase, or rather translation, in modern *English* verse, by Mr. *Fawkes*; who from this specimen, appears to be a proper hand to modernize *Gawin Douglas's* translation of the *Æneid*, the beauties of which we have often heard highly extolled by the best judges of the old *Scotch* language.

As a specimen of the performance now before us, take, first, the description of *Aurora* or the morning.

The Screech owl, startled at the morning light,
Wing'd to her bow'r her solitary flight:
For fresh *Aurora*, *Tithon's* splendid spouse,
Rose from her saffron bed, and w'ry house;
Her vi'let robe was stain'd with crimson hue,
The cape vermilion, and the border blue;
Her hands the windows of her hall unbar'd,
Spread all with roses, and perfum'd with nard:

The

The crystal gates of heav'n expanded wide,
Pour'd streams of splendor in an ample tide,

After describing the first appearance of the Sun, above our horizon, he proceeds to draw a lively picture of the various objects that presented themselves to his view. The whole poem is a series of landscapes, wherein is beautifully painted, first the dawning, then the sun-rising, after that a piece consisting of corn fields, meadows and groves; and lastly a description of the effects of spring on the several orders of animals.

Having already given an example of his description of the dawning, we shall next subjoin a specimen of the other parts. And first of the sun-rising.

While shortly with the blazing torch of day
Forth from his royal hall in fresh array
Sprung *Rhebus*, by his flaming mantle known,
His glorious visage, and his golden crown;
His glossy locks were as the topaz bright,
His radiance beam'd intolerable light;
His eye-balls sparkled with celestial sheen,
To purge the air, and gild the tender green.

The resplendence of the sun's beams on the sea, and the sporting of the fish, are next described; after which the landscape of meadows and corn fields follows.

The fair creation swell'd upon the eye;
Earth was their bed, their canopy the sky.
A varied verdure rob'd the vales around,
And spread luxuriant o'er the furrow'd ground:
And flowery weeds, that grew profuse between
The barley-lands, diversified the scene.
Lo! by soft zephyrs wak'd and gentle showers,
On bending stalks smile voluntary flowers,
Trick'd off in vast variety of hue,
Some red, pale, purple, yellow, brown, or blue;
Some brightly ting'd in heav'n's ethereal stain,
And some cerulean, like the wat'ry main,
Like *Paradise* appear'd each blissful scene
Of purple gardens, and enclosures green,
Of bloomy hedges, and of waving woods,
Of flowery meads, and rushy-fringed floods.

The effects of the Spring on Animals.

Emerging from their coral-paven cave
Thetis and Doris walk upon the wave,

Bat stream-presiding nymphs, and Naiads trim,
 By the clear current, or the fountain's brim,
 Such as we name our gentle maids that rove
 By waters welling in the grassy grove,
 Culling green boughs, and bells, and flourets fair,
 And weaving garlands for their golden hair;
 Some sweetly sing, some lead the festive round;
 The distant dales re-echoe to the sound:
 And thoughtful lovers to the winds complain,
 To mitigate the madness of their pain;
 Now warbling madrigals so light and gay,
 Now pale and pensive the long summer's day:
 Some write in high heroics to the fair,
 Some live in hope, and some thro' sad despair
 In every place a purgatory find;
 Such is the moody genius of their mind.
 All gentle hearts confess the quickning spring,
 For MAY invigorates every living thing.
 Hark! how the merry minstrels of the grove
 Devote the day to melody and love;
 Their little breasts with emulation swell,
 And sweetly strive in singing to excell.
 In the thick forests feeds the cooing dove;
 The starling whistles various notes of love;
 Up spring the airy larks, shrill-voic'd and loud,
 And breath their mattins from a morning cloud,
 To greet glad nature, and the god of day,
 And flow'ry Venus, blooming queen of MAY.
 Thus sing the sweet musicians on the spray:
 Welcome, thou lord of light, and lamp of day;
 Welcome to tender herbs and myrtle bowers,
 Welcome to plants, and odour-breathing flowers;
 Welcome to every root upon the plain,
 Welcome to gardens, and the golden grain:
 Welcome to birds that build upon the breere,
 Welcome great lord and ruler of the year:
 Welcome thou source of universal good,
 Of buds to boughs, and beauty to the wood:
 Welcome bright Phœbus, whose prolific pow'r
 In every meadow spreads out every flow'r,
 Where-e'er thy beams in mild effulgence play,
 Kind nature smiles, and all the world is gay.

ART. XXXII. *Reflexions on the expediency of a law for the naturalization of Foreign Protestants, &c.* Part II. By Josiah Tucker, M. A. 8vo. 1 s. Trye.

NOTICE has already been taken of the first Part, * nor do we see any reason to deny the same recommendation to Part II. now under our consideration. It is written by way of queries, possibly in imitation of the Bishop of Choyne's *Querist* †; between which and the present tract, there seems to be a very great correspondence, and that in regard to the matter as well as method.

In a prefatory discourse, the reverend author has set forth the various hardships suffered by the protestants abroad, in a very concise, clear, and affecting manner; the conclusion of which is in these words: 'Let the candid and benevolent reader conceive himself in the situation of these unhappy sufferers, helpless and distressed, forced to abandon all his possessions, his dearest relations, and his native country, and flying from his persecutors into a land of strangers, where he only desires a secure retreat, with an exclusion from all public employments, and from parliament, and upon his giving the strongest assurances of fidelity to the government; to be received as a faithful subject; — and may the Almighty direct him to form such a judgment concerning the treatment due to persons in these circumstances as becomes a christian and a protestant!'

Though we have a strong desire to declare our sentiments on this subject, we choose rather to be silent, that the charitable may have the pleasure of determining for themselves. No arguments are necessary to convince them, that to do good and relieve the distressed are indispensable christian duties. It is the avaricious part of mankind, who stand in need of self-interested motives to induce them to practise those virtues, which the truly benevolent exercise with pleasure, merely on account of their intrinsic excellence. Our author, therefore, takes a good deal of pains to convince the former, that the naturalization of foreign protestants, instead of being detrimental, would really be for the advantage, and true interest of *Great Britain*. As this is a matter of the greatest importance, the reader will no doubt

* See Review for December last, p. 523.

† Review for March, 1750. p. 355.

be pleased to see it cleared up by the following queries, taken from page 31. seq.

1. 'Was there any clause ever offered in a naturalization bill to deprive the freemen of towns corporate of their rights and privileges? And was it not always declared by the promoters of such bills, that freemen should preserve these (*supposed*) privileges, as long as they themselves would chuse to keep them, and till they would petition to be released from them?

2. 'What are the privileges of freemen? are they real or imaginary? Would the inhabitants of *Birmingham, Manchester, and Leeds*, accept such privileges if they were offered them?

3. 'Are the tradesmen in *Westminster* the poorer for being *without*, or the tradesmen in *London* the richer for being *within* the liberties of the city?

4. 'If a tradesman sells the *dearer* by excluding those who are not free, doth he not buy the dearer of other tradesmen for the like reason? If his intention is only to exclude rivals, do not the freemen of other trades exclude their rivals upon the same motives? And when other tradesmen exclude their rivals, do not they in fact exclude such as might be his customers?

5. 'Is not every tradesman willing to buy as cheap, and sell as much as may be? But how can he do either where trade is not free?

6. 'If there will and must be rivals either at home or abroad, — which is the most detrimental to the kingdom? To have competitors at home? or, to be out-rivalled abroad?

7. 'What is the public good? Is it not, for the most part, the result of emulation among the members of the same society? And what would become of industry, temperance, frugality, and the desire of excelling, if there were no emulation?

8. 'Which is the best for the publick, — to have *emulations* among tradesmen and manufacturers, or *combinations*? And which of these hath the strongest tendency to heighten the price of exportable goods, and impoverish our country?

In answer to the objection, that foreigners would take the bread out of the mouths of the natives, he has the following queries, p. 34.

1. 'Which sort of foreigners are most to be dreaded, as
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taking the bread out of the mouths of the natives? Those *without* the kingdom? or those *within*?

2. 'If the good people of *England* could see through a telescope those merchants and manufacturers in the several parts of *Europe*, who out-rival them, and prevent the sale of their manufactures, — would they not rather say, *these are the people who take the bread out of our mouths?* — But will the refusal of a naturalization bill be a means to cure this evil?

3. 'Who are those who have carried the mysteries of trade out of the kingdom? — Foreigners or Englishmen? And whether there are not Englishmen settled very lately in most kingdoms in *Europe*, who teach the natives of those countries the particular trades in which we most excell? Whether also there are not undeniable proofs of their having solicited charters to exclude goods of the same kind coming from *England*?'

In order to expose the bad policy of denying foreigners the privilege of settling in this kingdom, he has, among others, the following queries, p. 36.

1. 'Whether the kingdom of *Spain* would have been depopulated by the *Spanish* settlements in *America*, if all the manufactures sent to that country had been worked up in old *Spain*?

2. 'As great multitudes of *French, English, Dutch, Italians*, and other nations, are now employed in the making of manufactures for the *Spanish West-Indies*, — Would not old *Spain* be a very populous country, if these people, with their wives and children, were transplanted there?

3. 'Whether the *Spaniards*, from a sense of this truth, are not now inviting foreigners to settle among them? And do not the *English* seem inclined to run into the opposite error?

4. 'Whether it is not prudent to keep open two doors in a state, one for such persons to go out to our colonies, as may have their reasons for such departure, and the other to admit those persons in, as are inclined to live among us?'

This specimen, we presume, will, not only justify the character already given, but likewise excite the reader's curiosity to peruse the piece itself.

ART. XXXIII. *The Principles of Politic Law: Being a Sequel to the Principles of Natural and Civil Law. By J. J. Burlamaqui, Counsellor of State, and late Professor of Natural and Civil Law at Geneva. Translated into English by Mr. Nugent. 8vo. 6s. Nourse.*

THE *Principles of Natural Law*, which a few years ago were likewise translated into *English* by Mr. Nugent, were intended by the author as an introduction to *A compleat System of the Law of Nature and Nations*: and it will be proper for such of our readers as are not acquainted with this book, to read it before they enter upon the perusal of the performance now before us. *Burlamaqui*, who, we are told, was descended from one of those noble families of *Lucca*, which, upon their embracing the Protestant religion, were obliged, about two centuries ago, to take shelter in *Geneva*, appears to us to be a very judicious writer: his method is easy and natural; his sentiments just and perspicuous; and his stile such as is suited to his subject. He has divided the work now before us into four parts: in the first of which he treats of the original and nature of civil society, of sovereignty in general, and of its peculiar characters, limitations, and essential parts. The first chapter contains some general and preliminary reflections, which serve as an introduction to this and the following parts: after which the author proceeds, in the second chapter, to lay before his readers the principal conjectures of political writers, in regard to the original of societies: to which he adds the following reflections:—That, in the institution of societies, mankind, in all probability, thought rather of redressing the evils which they had experienced, than of procuring the several advantages resulting from laws, commerce, arts and sciences, and all those other things in which the beauty of history consists:—that the natural disposition of mankind, and their general manner of acting, do not by any means permit us to refer the institution of all governments to a general and uniform principle; it being more natural to think that different circumstances gave rise to different states:—that, though the first image of governments is undoubtedly to be seen in democratic society, or in families; yet there is all the probability in the world, that it was ambition, supported by force or abilities, which first subjected the several fathers of families under the dominion of a chief:—and that we must not imagine, that the first

first states were such as exist in our days, human institutions having been always weak and imperfect in their beginnings, and only brought to perfection by time and experience. He observes, that the question concerning the original of the first governments is rather curious than useful or necessary; that whatever can be said upon it is reducible to mere conjectures that have only more or less probability; and that the point of importance is to know, whether the establishment of a government, and the supreme authority, was really necessary, and whether mankind derive from thence any considerable advantages?

This point he considers in the third chapter; where, after enumerating the inconveniencies that attended the state of nature, he shews, that civil liberty is far preferable to natural liberty, and that the civil state is, of all human states, the most perfect, the most reasonable, and consequently the natural state of man. In the fourth chapter, he examines into the essential constitution of states, and the manner in which they are formed. 'If we suppose, says he, that a multitude of people, who had lived hitherto independent of each other, wanted to establish a civil society, there is a necessity for different covenants, and for a general decree. 1. The first covenant is that by which each individual engages with all the rest to join for ever in one body, and to regulate, with one common consent, whatever regards their preservation, and their common security. Those who do not enter into this first engagement, remain excluded from the new society. 2. There must afterwards be a decree made for settling the form of government; otherwise they could never take any fixed measures for promoting, effectually and in concert, the public security and welfare. 3. In fine, when once the form of government is settled, there must be another covenant; whereby, after having pitched upon one or more persons to be invested with the power of governing, those on whom this supreme authority is conferred, engage to consult most carefully the common security and advantage, and the others promise fidelity and allegiance to the sovereign. This last covenant includes a submission of the strength and will of each individual to the will of the head of the society, as far as the public good requires: and thus it is, that a regular state and perfect government is formed.'

After treating of the sovereign, and the subjects in the fifth chapter, our author proceeds, in the sixth, to consider the foundation of sovereignty. 'When we enquire here,

says he, into the source of sovereignty, our intent is, to know the nearest and immediate source of it: now it is certain, that the supreme authority, as well as the title on which this power is established, and which constitutes its right, is derived immediately from the very covenants which constitute civil society, and give birth to government.

‘ And in fact, upon considering the primitive state of man, it appears most certain, that the appellations of sovereigns and subjects, masters and slaves, are unknown to nature. Nature has made us all of the same species, all equal, all free and independent of each other; and was willing that those, on whom she has bestowed the same faculties, should have all the same rights. It is therefore beyond all doubt, that, in this primitive state of nature, no man has of himself an original right of commanding others; or any title to sovereignty.

‘ There is none but God alone that has of himself, and in consequence of his nature and perfections, a natural, essential, and inherent right of giving laws to mankind, and of exercising an absolute sovereignty over them. The case is otherwise between man and man: they are of their own nature as independent of one another as they are dependent of God. This liberty and independence is therefore a right naturally belonging to man, of which it would be unjust to deprive him against his will.

‘ But if this be the case, and there is yet a supreme authority subsisting amongst mankind, whence can this authority arise, unless it be from the compacts or covenants, which men have made amongst themselves upon this subject? For, as we have a right of transferring our property to another by a covenant; so, by a voluntary submission, a person may convey to another, who accepts of the renunciation, the natural right he had of disposing entirely of his liberty and natural strength.

‘ It must therefore be agreed, that sovereignty resides originally in the people, and in each individual with regard to himself; and that it is the transferring and uniting the several rights of individuals in the person of the sovereign, that constituted him such, and really produces sovereignty. It is beyond all dispute, for example, that when the *Romans* chose *Romulus* and *Numa* for their kings, they must have conferred upon them, by this very act, the sovereignty, which those princes were not possessed of before, and to which

which they had certainly no other right but what was derived from the election of the people.

In the two remaining chapters of this first part, our author considers the essential characters of sovereignty, its modifications, extent, and limits, and the different essential rights which it includes.

In the second part, he explains the different forms of government, the ways of acquiring or losing sovereignty, and the reciprocal duties of sovereigns and subjects. This part is divided into seven chapters: in the first of which, he considers the simple and mixed forms of government, shews what is necessary for the constitution of each form, and points out the defects it is liable to: after which, he proceeds, in the second, to examine which is the best form of government. He observes that liberty, which comprehends every thing valuable in human life, has two enemies to be afraid of in civil society, viz. licentiousness, and tyranny: that the height of happiness and human prudence is to know how to guard against these two enemies: and that the best governments are those which are so tempered, that, by equally avoiding tyranny and licentiousness, they secure the happiness of the subjects. 'There are, says he, in general, two ways of finding this temperament: the first consists in lodging the sovereignty in a council so composed, both as to the number and choice of persons, as that there may be a moral certainty that they shall have no other interests than those of the community, and that they shall always give a faithful account of their conduct to it. This is what we see happily practised in most republics.

'The second is, by fundamental laws, to limit the sovereignty of the prince in monarchic states, or to give the person, who enjoys the honours and title of the sovereignty, only a part of the sovereign authority, and to lodge the other in different hands; for example, in a council, or parliament. This is what produces limited monarchies:

'As for monarchies, it is proper, for example, that the military power, the legislative power, and that of raising taxes, should be lodged in different hands, to the end that they may not be easily abused. 'Tis easy to conceive, that these modifications can be made in different manners. The general rule, which prudence directs to follow, is to limit the power of the prince, so that nothing may be dreaded from it; but at the same time not to go to excess, for fear of weakening and enervating the government altogether.

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‘ By following this just medium, the people will enjoy the most perfect liberty, since they have all the moral securities, that the prince will not abuse his power. The prince, on the other hand, being, as it were, under a necessity of doing his duty, considerably strengthens his authority, and enjoys the greatest happiness and the most solid glory : for, as the felicity of the people is the end of government, it is also the surest foundation of the throne.

‘ This species of monarchy, limited by a mixed government, unites the principal advantages of absolute monarchy, and of the aristocratic and popular governments ; and at the same time avoids the dangers and inconveniences which are peculiar to each. This then is the happy temperament which we seek for.

‘ As for aristocratic governments, we must first distinguish aristocracy by birth, from that which is elective. Aristocracy, by birth, has several advantages ; but it has also very great inconveniencies. It inspires the nobility, who govern, with pride ; and it entertains, between the grandees and the people, a separation, a contempt, and a jealousy, which produces great evils.

‘ But elective aristocracy has all the advantages of the former, without its defects. As there is no privilege of exclusion, and as the door to employments is open to all the citizens, we find neither pride nor separation amongst them. On the contrary, there is a general emulation among all the members, which turns every thing to the public good, and contributes infinitely to the preservation of liberty.

‘ Thus, if we suppose, that, in an elective aristocracy, the sovereignty is in the hands of a council so numerous, as to include in its bosom the most important interests of the state, and never to have any opposite to them : if, besides, this council is so small, as to maintain order, concord and secrecy ; if it is chosen from among the wisest, and most virtuous of the citizens ; and, lastly, if the authority of this council is limited and kept within rule : it cannot be doubted, but such a government is very proper, of itself, to promote the happiness of a nation.

‘ What is most delicate in these governments, is, to temper them in such a manner, as that, at the same time, that the people are assured of their liberty, by giving them some share in the government, not to push these assurances too far, and make the government approach too much to democracy ;

democracy; for the reflections we have made before sufficiently evince the inconveniencies which would result from this.

‘ Let us therefore conclude, from this examination of the different forms of government, that the best are either a limited monarchy; or an aristocracy tempered with democracy, by some privileges in favour of the body of the people.

‘ ’Tis true, in reality, there are always some deductions to be made from the advantages which we have ascribed to these governments: but this is the fault of men, and not of the establishments. The constitution is the most perfect that can be imagined; and if men spoil it by their vices and follies, this is the nature of all human affairs; and, since a choice must be made, the best is always that which is attended with the fewest inconveniencies.

‘ In a word, if it should be asked, which government is best? I would answer, that all good governments are not equally proper for all nations; and that, in this point, we must have a regard to the humour and character of the people, and to the extent of the states.

‘ Great states can hardly admit of republican governments: hence a monarchy, wisely limited, suits them better. But, as to states of an ordinary extent, the most advantageous government for them, is, an elective aristocracy, tempered with some reserves in favour of the body of the people.’

In the third and fourth chapters he treats of the different ways of acquiring and losing sovereignty; and, in the subsequent chapters of the second part, of the inviolable rights of sovereignty, of tyranny, and of the duty of sovereigns.

In the third part he enters into a more particular examination of the different rights of the sovereign, with respect to the internal administration of the state; such as the legislative power, the supreme power in matters of religion, the right of inflicting punishments, and that which the sovereign has over the *bona reipublicæ*. This part is divided into five chapters: in the first of which he examines the nature and extent of the legislative power in society, and that of the civil laws and decrees of the sovereign, which are derived from thence.

Among the essential parts of sovereignty, our author comprehends the right of judging of the doctrines taught in the state, and particularly of every thing relating to religion.

gion. This, he tells us, is one of the most considerable rights belonging to the sovereign; and accordingly, he endeavours, in the second chapter, to shew the necessity of it, to establish the foundations of it, and to point out its extent and boundaries. 'The first duty of the sovereign, says he, ought to be to take all possible care to form the hearts and minds of his people. In vain would it be for him to establish the best laws, and to prescribe rules of conduct in every thing that any way relates to the good of society, if he did not moreover take proper measures to convince his people of the justice and necessity of these rules, and of the advantages which naturally arise from the strict observance of them.

'And indeed, since the principle of all human actions is the will, and the acts of the will depend on the ideas we form of good and evil, as well as of the rewards and punishments which must follow the commission of a thing; so that every one is determined by his own judgment of the matter: 'tis evident that the sovereign ought principally to take care that his subjects be properly instructed, from their infancy, in all those principles which can form them to an honest and sober life, and in such doctrines as are agreeable to the end and advantage of society. This is the most effectual means of inducing men to a ready and sure obedience, and of forming their manners insensibly. Without this the laws would not have a sufficient force to restrain the subjects within the bounds of their duty. As long as men do not obey the laws from principle, their obedience is precarious, and uncertain; and they will always be ready to withdraw from their duty, when they think they can do it with impunity.

'If therefore people's manner of thinking, or the ideas and opinions commonly received, and to which they are accustomed, have so much influence on their conduct, and so strongly contribute either to the good or evil of the state; and if it is the duty of the sovereign to attend to this article, and to bestow all his care upon it; he ought to neglect nothing that can contribute to the education of youth, the advancement of the sciences, and the progress of truth. If this be the case, we must needs grant him a right of judging of the doctrines publicly taught, and of proscribing all those which of themselves may be opposite to the public good and tranquility.

'It belongs therefore to the sovereign alone to establish academies and public schools of all kinds, and to authorize the

the respective professors. 'Tis his business to take care that nothing be taught in them, under any pretext, contrary to the fundamental maxims of natural law, to the principles of religion or good politicks; in a word, nothing capable of producing impressions prejudicial to the happiness of the state.

‘ But sovereigns ought to be particularly delicate as to the manner of using this right, and not to push it beyond its true bounds, but to use it only according to the rules of justice and prudence, otherwise great abuses may arise from hence; either because a thing is preposterously considered as detrimental to the state, which, in the main, no way prejudices, but rather may be advantageous to society; or because, under this pretext, princes, whether of themselves, or at the instigation of wicked persons, erect inquisitions with respect to the most indifferent and innocent, nay even the truest opinions, especially in matters of religion.

‘ Supreme rulers cannot therefore be too much on their guard, against suffering themselves to be imposed on by wicked and envious men, who, under a pretext of public good and tranquillity, seek only their own private interests, and who use their utmost efforts to render certain opinions suspected, only with a view to ruin honest men than themselves.

‘ The advancement of the sciences, and the progress of truth, require, that a reasonable liberty should be granted to all those who busy themselves in such laudable pursuits, and that we should not condemn a man as criminal, purely because in certain things he has ideas different from those commonly received. Besides, a different manner of thinking on the same subjects, and a diversity of ideas and opinions, are so far from obstructing, that they rather facilitate the progress of truth; provided, however, that sovereigns take proper measures to oblige men of letters to keep within the bounds of moderation, and that just respect which mankind owe to one another; and that for this effect they exert their authority in checking those who grow too warm in their disputes, and break thro’ all rules of decency, so as to injure, calumniate, and render suspected every one that is not of their way of thinking. We must lay down as an indubitable maxim, that truth is of itself very advantageous to men, and to society; that no true opinion is contrary to peace; and that all those, which, in their nature, are contrary to peace, must certainly be false; otherwise we must

assert, that peace and concord are repugnant to the laws of nature.'

In the third chapter our author endeavours to shew, that the supreme authority, in matters of religion, ought necessarily to belong to the sovereign: what he advances under this head, we shall give our readers in his own words. 'If the interest of society, says he, requires that laws should be established in relation to human affairs, that is, to things which properly and directly interest only our temporal happiness; this same interest cannot permit that we should altogether neglect our spiritual concerns, or those which regard religion, and leave them without any regulation. This has been acknowledged in all ages, and among all nations; and this is the origin of the *civil law* properly so called, and of the *sacred or ecclesiastic law*: all civilized nations have established these two sorts of laws. But if matters of religion have, in several respects, need of human regulation, the right of finally determining them can only belong to the sovereign.

First proof. 'This is incontestably proved by the very nature of sovereignty, which is no more than the right of determining finally in society, and which consequently suffers nothing, not only above it, but even that is not subject to it; and embraces, in the extent of its jurisdiction, every thing that can interest the happiness of the state, both *sacred* and *profane*.

'The nature of sovereignty cannot permit any thing, that is susceptible of human direction, to be withdrawn from its authority; for, what is withdrawn from the authority of the sovereign, must either be left independent, or subjected to the authority of some other person different from the sovereign himself.

'Were no rule established in matters of religion, this would be throwing them into a confusion and disorder, quite opposite to the good of the society, incompatible with the nature of religion, and directly contrary to the views of the Deity, who is the author of it. But, if we submit these matters to some authority, independent of that of the sovereign, we fall into a new inconveniency; since, by this means, we establish in the same society two sovereign powers independent of each other, which is not only incompatible with the nature of sovereignty, but a contradiction in itself.

'In fact, if there were several sovereigns in the same society, they might also give contrary orders. But who
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does not perceive, that opposite orders, with respect to the same affair, are manifestly repugnant to the nature of things, that they cannot have their effect, nor produce a real obligation. How would it be possible, for instance, that a man, who receives different orders at the same time from two superiors, as to repair to the camp, and to go to church, should be obliged to obey both? If it be said, that he is not obliged to obey both, there must therefore be some subordination of the one to the other; the inferior will yield to the superior, and it will not be true that they are both sovereign and independent. We may here very properly apply the words of *Jesus Christ*. *No man can serve two masters; and a kingdom divided against itself cannot stand.*

Second proof. 'I draw my second proof from the end of civil society, and of sovereignty. The end of sovereignty is certainly the happiness of the people, and the preservation of the state. Now, as religion may several ways either injure or benefit the state, it follows, that the sovereign has a right over religion, at least as far as it can depend on human direction. He, who has a right to the *end*, has, undoubtedly, a right also to the *means* that lead to it.

'That religion may several ways injure or benefit the state, we have already proved in the first volume of this work. 1. All men have constantly acknowledged, that the Deity makes his favours to a state depend principally on the care which the sovereign takes to induce his subjects to honour and serve him. 2. Religion can of itself contribute greatly to render men more obedient to the laws, more attached to their country, and more honest to one another. 3. The doctrines and ceremonies of religion have a considerable influence on the morals of people, and on the public happiness. The ideas which men have imbibed of the Deity, have induced them to the most monstrous forms of worship, and even prompted them to sacrifice human victims. They have even, from these false ideas, drawn arguments in justification of vice, cruelty, and licentiousness, as we may see by reading the antient poets. Since religion therefore has so much influence over the happiness or misery of society, who can doubt but it is subject to the direction of the sovereign?

Third proof. 'What we have been saying evinces, that it is incumbent on the sovereign, and one of his most essential duties, to make religion, which includes the most

valuable interest of mankind, the principal object of his care and application. He ought to promote the eternal, as well as the present and temporal happiness of his subjects: this is therefore a point properly subject to his jurisdiction.

Fourth proof. 'In fine, we can in general acknowledge only two sovereigns, God and the prince. The sovereignty of God is a transcendent, universal, and absolute supremacy, to which even princes themselves are subject: the sovereignty of the prince holds the second rank, and is subordinate to that of God; but in such a manner, that the prince has a right to regulate every thing which interests the happiness of society, and by its nature is susceptible of human direction.'

Having thus endeavoured to establish the right of the sovereign in matters of religion, our author proceeds to examine into the extent and bounds of this right; and shews, that the sovereign can order nothing impossible in its nature, as believing contradictions, &c. and that he cannot lawfully assume to himself an empire over consciences, as if it was in his power to impose the necessity of believing such or such an article in matters of religion. 'Nature itself, says he, and the divine laws are equally contrary to this pretension. 'Tis therefore no less foolish than impious to endeavour to constrain consciences, and, as it were, to extort religion by force of arms. The natural punishment of those who are in an error is to be taught. As for the rest, we must leave the care of the success to God.'

In the two last chapters of this part, he considers the power of the sovereign over the lives and fortunes of his subjects in criminal cases, and his power over the *BONA REIPUBLICÆ*.

In the last part he considers the different rights of sovereignty with respect to foreign estates; the right of war, and every thing relating to it; public treaties, and the right of ambassadors: but we shall leave our readers to judge of the whole by what has been already said of it, as it would be impossible, without transcribing the greatest part of the book, to give them a distinct and connected view of what is said on each of the various subjects that are handled in it.

ART. XXXIV. *Letters on the study and use of History.* By the late right honourable Henry St. John, lord viscount Bolingbroke. 8vo, 2 vol. 10 s. Millar.

THIS noble author appears to us to have had a much larger proportion of the ethereal spirit, to use an expression of his lordship's, than what the generality of mankind possess. Whoever has perused his writings with impartiality and a moderate share of attention, must have observed a nobleness and elevation in his sentiments, a large and comprehensive view of his subject, and a masterly manner of treating it. The most common sentiments acquire a kind of dignity and gracefulness from his lordship's manner of expressing them; so peculiarly happy is he in his style, which, as far as we are able to judge, is for elegance and strength, equal, if not superior, to that of any *English* writer whatever.

The subject of the greatest part of this work is history, with which, especially that of modern times, his lordship appears to have been extremely well acquainted. Before he comes to give a sketch of the history and state of *Europe*, he shows the great importance of the study of history, points out the proper method to be observed in the prosecution of it, and considers briefly the state of ancient history, both sacred and profane. In perusing this work, the attentive reader will find more occasions than one to observe his lordship's consciousness of his own superior abilities, and will, no doubt, be apt to think that he has, in some places, been too severe in his reflections upon his own country: but candor will make favourable allowances for human frailties, and every good-natur'd reader will forgive the imperfections of the *man*, for the sake of the beauties of the *writer*.

As to what his lordship has advanced concerning the historical part of the old testament, though we cannot but look upon it to be highly exceptionable, to say no worse, and can scarce persuade ourselves, that a person of his lordship's penetration and discernment could rest satisfied with the distinction he mentions between the historical and doctrinal parts; yet to charge him either with dissingenuity or deism, as has been publicly done, on account of what he had said on this subject, is inconsistent both with candor & charity.

The letters contained in the first volume are addressed to a lord who is not named. * In the first letter, which is a very short one, and is dated from *Chantelou* in *Tou-*

* Lord Cornbury,

raine, November 6, 1735, his lordship considers the different motives that carry men to the study of history. He observes that some intend nothing more than amusement, and read the life of *Epaminondas* or *Scipio*, just as they play a game at cards, or as they would read the story of the seven champions; and that there are others who read in order to talk, to shine in conversation, and to impose in company; who having few ideas to vend of their own growth, store their minds with crude un-ruminated facts and sentences, and hope to supply by bare memory, the want of imagination and judgment. 'But these, says he, are in the two lowest forms. The next I shall mention, are in one a little higher; in the form of those who grow neither wiser nor better by study themselves, but who enable others to study with greater ease, and to purposes more useful: who make fair copies of foul manuscripts, give the signification of hard words, and take a great deal of other grammatical pains. The obligation to these men would be great indeed, if they were in general able to do any thing better, and submitted to this drudgery for the sake of the public; as some of them, it must be owned with gratitude, have done, but not later, I think, than about the time of the resurrection of letters. When works of importance are pressing, generals themselves may take up the pick-axe and the spade, but in the ordinary course of things, when that pressing necessity is over, such tools are left in the hands destin'd to use them, the hands of common soldiers and peasants. I approve therefore very much the devotion of a studious man at christ-church, who was over-heard in his oratory entering into a detail with God, as devout persons are apt to do, and amongst other particular thanksgivings, acknowledging the divine goodness in furnishing the world with makers of dictionaries! These men court fame, as well as their betters, by such means as God has given them to acquire it: and *Littleton* exerted all the genius he had, when he made a dictionary, tho' *Stephens* did not. They deserve encouragement, however, whilst they continue to compile, and neither affect wit, nor presume to reason.'

A fourth class he mentions, which consists of those who employ their time in compiling systems of chronology and history; and concludes his letter with telling us, that he had rather take the *Darius* whom *Alexander* conquered for the son of *Hystaspes*, and make as many anachronisms as a Jewish chronologer, than sacrifice half his life to collect all the learned lumber that fills the head of an antiquary.

In the second letter, after saying something of history in general, and shewing that the love of it is inseparable from human nature, his lordship considers the true use and advantages of it. History, he tells us, is philosophy teaching us by examples how to conduct ourselves in every station of public and private life. He observes, that such is the imperfection of human understanding, such the frail temper of our minds, that abstract or general propositions, be they ever so true, appear obscure or doubtful to us very often, till they are explained by examples; that the wisest lessons in favour of virtue go but a little way to convince the judgment, and determine the will, unless they are enforced by the same means, and we are obliged to apply to ourselves, what we see happen to other men; and that instructions by precept have the further disadvantage, of coming on the authority of others, and frequently require a long deduction of reasoning. 'When examples are pointed out to us, says he, there is a kind of appeal, with which we are flattered, made to our senses, as well as our understandings. The instruction comes then upon our own authority: we frame the precept after our own experience, and yield to fact when we resist speculation. But this is not the only advantage of instruction by example; for example appeals not to our understanding alone, but to our passions likewise. Example alluages these, or animates them; sets passion on the side of judgment, and makes the whole man of a piece, which is more than the strongest reasoning and the clearest demonstration can do: and thus forming habits by repetition, example secures the observance of those precepts which example insinuates.'

In the subsequent part of this letter he states the account between the improvements to be made by the study of history, and those improvements which are the effect of our own experience; shews the absolute necessity of preparing ourselves for the conversation of the world by conversing with historians; and illustrates the whole, in a very beautiful manner, by examples taken from antient and modern times.

His lordship introduces his third letter with removing an objection against the utility of history. 'Were these letters, says he, to fall into the hands of some ingenious persons who adorn the age we live in, your lordship's correspondent would be joked upon for his project of improving men in virtue and wisdom by the study of history. The general characters of men, it would be said, are determin-

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ed by their natural constitutions, as their particular actions are by immediate objects. Many very conversant in history would be cited, who have proved ill men, or bad politicians; and a long roll would be produced of others who have arrived at a great pitch of private and public virtue, without any assistance of this kind. Something has been said already to anticipate this objection; but since I have heard several persons affirm such propositions with great confidence, a loud laugh, or a silent sneer at the pedants who presumed to think otherwise; I will spend a few paragraphs with your lordship's leave, to shew that such affirmations (for to affirm amongst these fine men is to reason) either prove too much, or prove nothing.

‘ If our general characters were determined absolutely, as they are certainly influenced, by our constitutions, and if our particular actions were so by immediate objects; all instruction by precept as well as example, and all endeavours to form the moral character by education, would be unnecessary. Even the little care that is taken, and surely it is impossible to take less, in the training up our youth, would be too much. But the truth is widely different from this representation of it; for what is vice, and what is virtue? I speak of them in a large and philosophical sense. The former is, I think, no more than the excess, abuse, and misapplication of appetites, desires, and passions, natural and innocent, nay useful and necessary: the latter consists in the moderation and government, in the use and application of these appetites, desires and passions, according to the rules of reason, and therefore often in opposition to their own blind impulse.

‘ What now is education? that part, that principal and most neglected part of it, I mean, which tends to form the moral character? It is, I think, an institution designed to lead men from their tender years, by precept and example, by argument and authority, to the practice and to the habit of practising these rules. The stronger our appetites, desires and passions are, the harder indeed is the task of education: But when the efforts of education are proportioned to this strength, although our keenest appetites and desires, and our ruling passions cannot be reduced to a quiet and uniform submission, yet are not their excesses asswaged? are not their abuses and misapplications, in some degree, diverted or checked? Tho’ the pilot cannot lay the storm, cannot he carry the ship by his art better through it, and often prevent the wreck that would always happen without him? If.

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Alexander, who loved wine, and was naturally choleric, had been bred under the severity of *Roman* discipline, it is probable, he would neither have made a bonfire of *Persepolis* for his whore, nor have killed his friend. If *Scipio*, who was naturally given to women, for which anecdote we have, if I mistake not, the authority of *Polybius*, as well as some verses of *Nævius* preserved by *A. Gellius*, had been educated by *Olympias* at the court of *Philip*, it is improbable that he would have restored the beautiful *Spaniard*. In short, if the renowned *Socrates* had not corrected nature by art, this first apostle of the Gentiles had been a very profligate fellow by his own confession; for he was inclined to all the vices *Zopyrus* imputed to him, as they say, on the observation of his physiognomy.

‘ With him therefore who denies the effect of education, it would be in vain to dispute; and with him who admits them, there can be no dispute, concerning that share which I ascribe to the study of history, informing our moral characters, and making us better men. The very persons who pretend that inclinations cannot be restrained, nor habits corrected, against our natural bent, would be the first perhaps to prove in certain cases the contrary. A fortune at court, or the favours of a lady, have prevailed on many to conceal, and they could not conceal without restraining, which is one step towards correcting, the vices they were by nature addicted to the most. Shall we imagine now that the beauty of virtue and the deformity of vice, the charms of a bright and lasting reputation, the terror of being delivered over as criminals to all posterity, the real benefit arising from a conscientious discharge of the duty we owe to others, which benefit fortune can neither hinder nor take away, and the reasonableness of conforming ourselves to the designs of God manifested in the constitution of human nature; shall we imagine, I say, that all these are not able to acquire the same power over those who are continually called upon to a contemplation of them, and they who apply themselves to the study of history are so called upon, as other motives mean and fordid, in comparison of these, can usurp on other men?

‘ That the study of history, far from making us wiser, and more useful citizens, as well as better men, may be of no advantage whatsoever; that it may serve to render us mere antiquaries and scholars, or that it may help to make us forward coxcombs, and prating pedants, I have already allowed, but this is not the fault of history; and to convince

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us that it is not, we need only contraste the true use of history with the use that is made of it by such men as these. We ought always to keep in mind, that history is philosophy teaching by examples how to conduct ourselves in all the situations of private and public life; that therefore we must apply ourselves to it in a philosophical spirit and manner; that we must rise from particular to general knowledge; and that we must fit ourselves for the society and business of mankind, by accustoming our minds to reflect and meditate, on the characters we find described, and the course of events we find related there. Particular examples may be of use sometimes in particular cases: but the application of them is dangerous. It must be done with the utmost circumspection, or it will be seldom done with success. And yet one would think that this was the principal use of the study of history, by what has been written on the subject. I know not whether *Machiavel* himself is quite free from defect on this account; he seems to carry the use and application of particular examples too far.

Our author produces several instances from antient and modern history, to shew how dangerous it is to govern ourselves by particular examples; and observes, that if a general should now act the same part that *Codrus* and the *Decii* did formerly, and, in order to secure his victory, get killed as fast as he could, tho' he might pass for an hero, yet, he would certainly pass for a madman.

There are certain general principles, says he, and rules of life and conduct, which always must be true, because they are conformable to the invariable nature of things. He who studies history, as he would study philosophy, will soon distinguish and collect them, and by doing so will soon form to himself a general system of ethics and politics on the surest foundations, on the trial of these principles and rules in all ages, and on the confirmation of them by universal experience. I said he will distinguish them; for once more I must say, that as to particular modes of actions, and measures of conduct, which the customs of different countries, the manners of different ages, and the circumstances of different conjunctures, have appropriated, as it were, it is always ridiculous, or imprudent and dangerous, to employ them. But this is not all. By contemplating the vast variety of particular characters and events; by examining the strange combinations of causes, different; remote, and seemingly opposite, that often concur in producing one effect; and the surprising fertility of one single and uniform cause in the

the producing of a multitude of effects as different, as remote, and seemingly as opposite; by tracing carefully, as carefully as if the subject he considers were of personal and immediate concern to him, all the minute and sometimes scarce perceivable circumstances, either in the characters of actors, or in the course of actions, that history enables him to trace, and according to which the success of affairs, even the greatest, is mostly determined; by these, and such methods as these, for I might descend into a much greater detail, a man of parts may improve the study of history to its proper and principal use; he may sharpen the penetration, fix the attention of his mind, and strengthen his judgment; he may acquire the faculty and the habit of discerning quicker, and looking farther; and of exerting that flexibility, and steadiness, which are necessary to be joined in the conduct of all affairs that depend on the concurrence or opposition of other men.

‘*Mr. Locke*, I think, recommends the study of geometry even to those who have no design of being geometricians: and he gives a reason for it, that may be applied to the present case. Such persons may forget every problem that has been proposed, and every solution that they or others have given; but the habit of pursuing long trains of ideas will remain with them, and they will pierce through the mazes of sophism, and discover a latent truth, where persons who have not this habit will never find it.

‘In this manner the study of history will prepare us for action and observation. History is the antient author: experience is the modern language. We form our taste on the first; we translate the sense and reason, we transfuse the spirit and force: but we imitate only the particular graces of the original; we imitate them according to the idiom of our own tongue, that is, we substitute often equivalents in the lieu of them, and are far from affecting to copy them fervilely. To conclude, as experience is conversant about the present, and the present enables us to guess at the future; so history is conversant about the past, and by knowing the things that have been, we become better able to judge of the things that are.’

The subsequent part of this letter, which is a very long one, consists of reflections on the state of antient history, both profane and sacred. His lordship is at great pains to shew that we have neither in profane nor in sacred authors, such authentic, clear, distinct and full accounts of the originals of antient nations, and of the great events of those

ages that are commonly called the first ages, as deserve to go by the name of history, or as afford sufficient materials for chronology and history. In regard to ancient profane history, he tells us that there is no pretence to place the beginning of the historical age so high as *Varro* placed it, by five hundred years; and he endeavours to shew, that even the historical part of the old testament is insufficient to give us light into the originals of ancient nations. He makes a distinction between the historical parts of the old testament, and the legal, doctrinal, and prophetic parts; and seems to allow the infallibility of scripture authority with regard to the latter, tho he denies it to the former.

‘ I may deny, says he, that the old testament is transmitted to us under all the conditions of an authentic history, and yet be at liberty to maintain that the passages in it, which establish original sin, which seem favourable to the doctrine of the trinity, which foretell the coming of the messiah, and all others of similar kind, are come down to us, as they were originally dictated by the Holy Ghost.

‘ In attributing the whole credibility of the old testament to the authority of the new, and in limiting the authenticity of the Jewish scriptures to those parts alone that concern law, doctrine and prophecy, by which their chronology and the far greatest part of their history are excluded, I will venture to assure your lordship that I do not assume, so much as is assumed in every hypothesis, that affixes the divine seal of inspiration to the whole canon, that rests the whole proof on Jewish veracity, and that pretends to account particularly and positively for the descent of these ancient writings in their present state.

‘ Another reason, for which I have insisted the rather on the distinction so often mentioned, is this. I think we may find very good foundation for it even in the bible: and tho’ this be a point very little attended to, and much disguised, it would not be hard to shew, upon great inducements of probability, that the law and the history were far from being blended together as they now stand in the *Pentateuch*, even from the time of *Moses* down to that of *Esdra*s. But the principal and decisive reason for separating in such manner the legal, doctrinal and prophetic parts, from the historical, is the necessity of having some rule to go by: and I protest I know of none that is yet agreed upon. I content myself therefore to fix my opinion concerning the authority of the old testament in this manner, and carry it thus far only. We must do so, or we must enter

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ter into that labyrinth of dispute and contradiction, wherein even the most orthodox Jews and christians have wandered so many ages, and still wander. It is strange, but it is true; not only the Jews differ from the christians, but Jews and christians both differ among themselves, concerning almost every point that is necessary to be certainly known and agreed upon, in order to establish the authority of books which both have received already as authentic and sacred. So that whoever takes the pains to read what learned men have writ on this subject, will find that they leave the matter as doubtful as they took it up. Who were the authors of these scriptures, when they were published, how they were composed, and preserved, or renewed, to use a remarkable expression of the famous *Huet* in his demonstration; in fine, how they were lost during the captivity, and how they were retrieved after it, are all matters of controversy to this day.

Towards the conclusion of this letter his lordship observes, that if the history of the old testament was as exact and authentic, as the ignorance and impudence of some rabbies have made them assert that it is, yet still he who expects to find a system of chronology, or a thread of history, or sufficient materials for either, in the books of the old testament, expects to find what the authors of these books, whoever they were, never intended.

In the fourth letter our noble author shews the folly of endeavouring to establish universal pyrrhonism in matters of history, because there are few histories without some lies, and none without some mistakes; and proves that the body of history which we possess, since antient memorials have been so critically examined, and modern memorials have been so multiplied, contains in it such a probable series of events, easily distinguishable from the improbable, as force the assent of every man who is in his senses, and are sufficient to answer all the purposes of the study of history.

In the fifth letter, his lordship, after considering the great use of history, properly so called, as distinguished from the writings of mere annalists and antiquaries, and observing the progress that the *Romans* and the *Greeks* made towards history, proceeds to shew what use is to be made of it by divines, and those who are called to the service of their country. ‘I have said so much, says he, concerning the share which divines of all religions have taken in the corruption of history, that I should have anathemas pronounced against me, no doubt, in the east and the west,
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by the Dairo, the Musli, and the Pope, if these letters were submitted to ecclesiastical censure; for surely my lord, the clergy have a better title than the sons of *Apollo* to be called *genus irritabile vatum*. What would it be if I went about to shew, how many of the christian clergy abuse, by mis-representation and false quotation, the history they can no longer corrupt? and yet this task would not be, even to me, an hard one. But as I mean to speak in this place of christian divines alone, so I mean to speak of such of them particularly, as may be called divines without any sneer; of such of them, for some such I think there are, as believe themselves, and would have mankind believe, not for temporal, but spiritual interest, not for the sake of the clergy, but for the sake of mankind. Now it has been long matter of astonishment to me, how such persons as these could take so much silly pains to establish mystery on metaphysics, revelation on philosophy, and matters of fact on abstract reasoning. A religion founded on the authority of a divine mission, confirmed by prophecies and miracles, appeals to facts: and the facts must be proved, as all other facts that pass for authentic are proved; for faith, so reasonable after this proof, is absurd before it. If they are thus proved, the religion will prevail without the assistance of so much profound reasoning: if they are not thus proved, the authority of it will sink in the world even with this assistance. The divines object, in their disputes with atheists, and they object very justly, that these men require improper proofs; proofs that are not suited to the nature of the subject, and then cavil that such proofs are not furnished. But what then do they mean, to fall into the same absurdity themselves in their disputes with theists, and to demand improper proofs in ears that are open to proper proofs? The matter is of great moment, my lord, and I make no excuse for the zeal which obliges me to dwell a little on it. A serious and honest application to the study of ecclesiastical history, and every part of prophane history and chronology relative to it, is incumbent on such reverend persons as are here spoken of, on a double account: because history alone can furnish the proper proofs, that the religion they teach is of God; and because the unfair manner, in which these proofs have been and are daily furnished, creates prejudices, and gives advantages against christianity that require to be removed. No scholar will dare to deny, that false history, as well as sham miracles, has been employed to propagate christianity formerly: and whoever examines the

the writers of our own age will find the same abuse of history continued. Many and many instances of this abuse might be produced. It is grown into custom, writers copy one another, and the mistake that was committed, or the falsehood that was invented by one, is adopted by hundreds.

Abbadie says, in his famous book, that the gospel of *St. Matthew* is cited by *Clemens* bishop of *Rome*, disciple of the apostles; that *Barnabas* cites it in his epistle; that *Ignatius* and *Polycarp* receive it; and that the same fathers that give testimony for *Matthew*, give it likewise for *Mark*. Nay your lordship will find, I believe, that the present bishop of *London* in his third pastoral letter speaks to the same effect. I will not trouble you nor myself with any more instances of the same kind. Let this which occurred to me as I was writing suffice. It may well suffice; for I presume the fact advanced by the minister and the bishop is a mistake. If the fathers of the first century do mention some passages that are agreeable to what we read in our evangelists, will it follow that these fathers had the same gospels before them? To say so is a manifest abuse of history, and quite inexcusable in writers that knew or should have known, that these fathers made use of other gospels, wherein such passages might be contained, or they might be preserved in unwritten tradition. Besides which I could almost venture to affirm, that these fathers of the first century do not expressly name the gospels we have of *Matthew*, *Mark*, *Luke* and *John*. To the two reasons that have been given why those who make divinity their profession should study history, with an honest and serious application, in order to support christianity against the attacks of unbelievers, and to remove the doubts and prejudices that the unfair proceedings of men of their own order have raised in minds candid but not implicit, willing to be informed but curious to examine; to these I say we may add another consideration that seems to me of no small importance. Writers of the *Roman* religion have attempted to shew, that the text of the holy writ is on many accounts insufficient to be the sole criterion of orthodoxy: I apprehend too that they have shewn it. Sure I am that experience, from the first promulgation of christianity to this hour, shews abundantly with how much care and success the most opposite, the most extravagant, nay the most impious opinions, and the most contradictory faiths, may be founded on the same text; and plausibly defended by the same authority. Writers of the reformed religion have erected their batteries against tradition; and the

only difficulty they had to encounter in this enterprise lay in levelling and pointing their cannon so as to avoid demolishing, in one common ruin, the traditions they retain, and those they reject. Each side has been employed to weaken the cause and explode the system of his adversary: and whilst they have been so employed, they have jointly laid their axes to the root of christianity: for thus men will be apt to reason upon what they have advanced, if the text has not that authenticity, clearness and precision which are necessary to establish it as a divine and a certain rule of faith and practice; and if the tradition of the church, from the first ages of it till the days of *Luther* and *Calvin*, has been corrupted itself, and has served to corrupt the faith and practice of christians; there remains at this time no standard at all of christianity. By consequence either this religion was not originally of divine institution, or else God has not provided effectually for preserving the genuine purity of it, and the gates of hell have actually prevailed, in contradiction to his promise, against the church. The best effect of this reasoning that can be hoped for, is that men should fall into theism, and subscribe to the first proposition: he must be worse than an atheist who can affirm the last. The dilemma is terrible, my lord. Party zeal and private interest have formed it: the common interest of christianity is deeply concerned to solve it. Now I presume it can never be solved without a more accurate examination, not only of the christian but of the Jewish system, than learned men have been hitherto impartial enough and sagacious enough to take, or honest enough to communicate. Whilst the authenticity and sense of the text of the bible remain as disputable, and whilst the tradition of the church remains as problematical, to say no worse, as the immense labours of the christian divines in several communions have made them appear to be; christianity may lean on the civil and ecclesiastical power, and be supported by the forcible influence of education: but the proper force of religion, that force which subdues the mind, and awes the conscience by conviction, will be wanting.

‘ I had reason therefore to produce divinity, as one instance of those professions that require a particular application to the study of some particular parts of history: and since I have said so much on the subject in my zeal for christianity, I will add this further. The resurrection of letters was a fatal period: the christian system has been attacked and wounded too, very severely, since that time.

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The defence has been better made indeed by modern divines, than it had been by antient fathers and apologists. The moderns have invented new methods of defence, and have abandoned some posts that were not tenable: but still there are others, in defending which they lie under great disadvantages. Such are various facts piously believed in former times, but on which the truth of christianity has been rested very imprudently in more enlightened ages! because the falsity of some, and the gross improbability of others are so evident, that instead of answering the purpose for which they were invented, they have rendered the whole tenor of ecclesiastical history and tradition precarious, ever since a strict but just application of the rules of criticism has been made to them. I touch these things lightly; but if your lordship reflects upon them, you will find reason perhaps to think as I do, that it is high time, the clergy in all christian communions should join their forces, and establish those historical facts, which are the foundations of the whole system, on clear and unquestionable historical authority, such as they require in all cases of moment from others; reject candidly what cannot be thus established; and pursue their enquiries in the same spirit of truth through all the ages of the church, without any regard to historians, fathers or councils, more than they are strictly entitled to on the face of what they have transmitted to us, on their own consistency, and on the concurrence of other authority. Our pastors would be thus, I presume, much better employed than they generally are. Those of the clergy who make religion merely a trade, who regard nothing more than the subsistence it affords them, or in higher life the wealth and power they enjoy by the means of it, may say to themselves that it will last their time, or that policy and reasons of state will preserve the form of a church when the spirit of religion is extinct. But those whom I mentioned above, those who act for spiritual not temporal ends, and are desirous that men should believe and practise the doctrines of christianity, as well as go to church and pay tithes, will feel and own the weight of such considerations as these; and agree that however the people have been and may be still amused, yet christianity has been in decay ever since the resurrection of letters: and that it cannot be supported as it was supported before that æra, nor by any other way than that which I propose, and which a due application to the study of history, chronology, and criticism, would enable our divines to pursue, no doubt with success.

His lordship comes now to speak of the study of history, as a necessary mean to prepare men for the discharge of that duty which they owe to their country, and which is common to all the members of every society that is constituted according to the rules of right reason, and with a due regard to the common good. The sum of what he says is, that in free governments it is incumbent on every man to instruct himself, as well as the means and opportunities he has permit, concerning the nature and interests of the government, and those rights and duties that belong to him, or to his superiors, or to his inferiors; and that the obligations under which we lie to serve our country increase, in proportion to the ranks we hold, and the other circumstances of birth, fortune and situation that call us to this service, and above all to the talents which God has given us to perform it.

In the sixth letter his lordship considers such history as has immediate relation to the great duty and business of those who are, by birth, by the nature of our government, and by the talents God has given them, attached for life to the service of their country, and the method to be observed in the study of it. He introduces what he has to say on this head with observing, that however closely affairs are linked together in the progression of governments, and how much soever events that follow are dependant on those that precede, the whole connexion diminishes to fight as the chain lengthens; till at last it seems to be broken, and the links that are continued from that point bear no proportion nor any similitude to the former. 'I would not be understood, says he, to speak only of those great changes, that are wrought by a concurrence of extraordinary events; for instance, the expulsion of one nation, the destruction of one government, and the establishment of another: but even of those that are wrought in the same governments and among the same people, slowly, and almost imperceptibly, by the necessary effects of time, and flux condition of human affairs. When such changes as these happen in several states about the same time, and consequently affect other states by their vicinity, and by many different relations which they frequently bear to one another; then is one of those periods formed, at which the chain spoken of is so broken as to have little or no real or visible connexion with that which we see continue. A new situation, different from the former, begets new interests in the same proportion of difference, not in this or that particular state alone, but in all those that are concerned by vicinity or any other relations, as I said just
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now, in one general system of policy. New interests beget new maxims of government, and new methods of conduct. These, in their turns, beget new manners, new habits, new customs. The longer this new constitution of affairs continues, the more will this difference increase; and altho' some analogy may remain long between what preceded and what succeeds such a period, yet will this analogy soon become an object of mere curiosity, not of profitable enquiry. Such a period therefore is, in the true sense of the words, an epocha or an æra, a point of time at which you stop, or from which you reckon forward. I say forward; because we are not to study in the present case, as chronologers compute, backward. Should we persist to carry our researches much higher, and to push them even to some other period of the same kind, we should misemploy our time: the causes then laid having spent themselves, the series of effects derived from them being over, and our concern in both consequently at an end. But a new system of causes and effects, that subsists in our time, and whereof our conduct is to be a part, arising at the last period, and all that passes in our time being dependant on what has passed since that period, or being immediately relative to it, we are extremely concerned to be well informed about all those passages. To be entirely ignorant about the ages that precede this æra would be shameful. Nay some indulgence may be had to a temperate curiosity in the review of them. But to be learned about them is a ridiculous affectation in any man who means to be useful to the present age. Down to this æra let us read history: from this æra and down to our own time, let us study it.

'The end of the fifteenth century seems to be just such a period as I have been describing, for those who live in the eighteenth, and who inhabit the western parts of *Europe*. A little before, or a little after this point of time, all those events happened, and all those revolutions began, that have produced so vast a change in the manners, customs and interests of particular nations, and in the whole policy ecclesiastical and civil of those parts of the world.'

After this his lordship, in order to furnish a kind of clue to the studies of that noble lord to whom his letters are addressed, gives a short view of the ecclesiastical government of *Europe* from the beginning of the sixteenth century; and shews that there is little reason for going up higher in the study of history, to acquire all the knowledge necessary at this time in ecclesiastical policy, or in civil policy as far as

it is relative to it. He then gives a short but distinct view of the civil government of *France, England, Spain* and *Germany* in the beginning of the sixteenth century; after which he proceeds as follows.

‘ To what purpose, says he, should I trouble your lordship with the mention of histories of other nations? They are either such as have no relation to the knowledge you would acquire, like that of the *Poles*, the *Muscovites*, or the *Turks*; or they are such as, having an occasional or secondary relation to it, fall of course into your scheme; like the history of *Italy* for instance; which is sometimes a part of that of *France*, sometimes of that of *Spain*, and sometimes of that of *Germany*. The thread of history, that you are to keep, is that of the nations who are and must always be concerned in the same scenes of action with your own. These are the principal nations of the west. Things that have no immediate relation to your own country, or to them, are either too remote, or too minute, to employ much of your time: and their history and your own is, for all your purposes, the whole history of *Europe*.

‘ The two great powers, that of *France* and *Austria*, being formed, and a rivalry established by consequence between them; it began to be the interest of their neighbours to oppose the strongest and most enterprising of the two, and to be the ally and friend of the weakest. From hence arose the notion of a balance of power in *Europe*, on the equal poize of which the safety and tranquillity of all must depend. To destroy the equality of this balance has been the aim of each of these rivals in his turn: and to hinder it from being destroyed, by preventing too much power from falling into one scale, has been the principle of all the wise councils of *Europe*, relatively to *France* and to the house of *Austria*, through the whole period that began at the æra we have fixed, and subsists at this hour. To make a careful and just observation, therefore, of the rise and decline of these powers, in the two last centuries, and in the present, of the projects which their ambition formed, of the means they employed to carry these projects on with success, of the means employed by others to defeat them, of the issue of all these endeavours in war and in negotiation, and particularly to bring your observations home to your own country and to your own use; of the conduct that *England* held, to her honour or dishonour, to her advantage or disadvantage, in every one of the numerous and important conjunctures that happened—ought

to be the principal subject of your lordship's attention in reading and reflecting on this part of modern history.

' Now, to this purpose you will find it of great use, my lord, when you have a general plan of the history in your mind, to go over the whole again in another method, which I propose to be this. Divide the entire period into such particular periods as the general course of affairs will mark out to you sufficiently, by the rise of new conjunctures, of different schemes of conduct, and of different theatres of action. Examine this period of history as you would do a tragedy or a comedy; that is, take first the idea, or a general notion of the whole, and after that examine every act and every scene apart. Consider them in themselves, and consider them relatively to one another. Read this history as you would that of any antient period; but study it afterwards, as it would not be worth your while to study the other; nay, as you could not have in your power the means of studying the other, if the study was really worth your while. The former part of this period abounds in great historians; and the latter part is so modern, that even tradition is authentic enough to supply the want of good history; if we are curious to enquire, and if we hearken to the living with the same impartiality and freedom of judgment as we read the dead: and he that does one will do the other. The whole period abounds in memorials, in collections of public acts and monuments, of private letters, and of treaties. All these must come into your plan of study, my lord: many not to be read through, but all to be consulted and compared. They must not lead you, I think, to your enquiries; but your enquiries must lead you to them. By joining history and that which we call the *materia historica* together in this manner, and by drawing your information from both, your lordship will acquire not only that knowledge which many have in some degree, of the great transactions that have passed, and the great events that have happened in *Europe* during this period, and of their immediate and obvious causes and consequences; but your lordship will acquire a much superior knowledge, and such a one as very few men possess almost in any degree, a knowledge of the true political system of *Europe* during this time. You will see it in its primitive principles, in the constitutions of governments, the situations of countries, their national and true interests, the characters and the religion of people, and other permanent circumstances. You will trace it through all its fluctua-

tions, and observe how the objects vary seldom, but the means perpetually, according to the different characters of princes, and of those who govern; the different abilities of those who serve; the course of accidents, and a multitude of other irregular and contingent circumstances.

‘The particular periods into which the whole period should be divided, in my opinion, are these. 1. From the fifteenth to the end of the sixteenth century. 2. From thence to the Pyrenean treaty. 3. From thence down to the present time.

‘Your lordship will find the division as apt and as proper, relatively to the particular histories of *England, France, Spain and Germany*, the principal nations concerned, as it is relatively to the general history of *Europe*.’

The seventh letter contains a sketch of the state and history of *Europe* from the *Pyrenean* treaty to the year 1688. His lordship introduces it with observing, that, as the ambition of *Charles V.* and the restless temper, the cruelty and bigotry of *Philip II.* were principally objects of the attention and sollicitude of the councils of *Europe*, in the first of the periods mentioned in the sixth letter; and as the ambition of *Ferdinand II. & III.* who aimed at nothing less than extirpating the *protestant* interest, and under that pretence subduing the liberties of *Germany*, were objects of the same kind in the second, so an opposition to the exorbitant ambition of the house of *Bourbon* has been the principal concern of *Europe*, during the greatest part of the present period. The design of aspiring to universal monarchy, he tells us, was imputed to *Lewis XIV.* as soon as he began to feel his own strength, and the weakness of his neighbours. This leads him to consider the great advantages which *Lewis* had in many respects. ‘You will discover, says he, the first of these advantages, and such as were productive of all the rest, in the conduct of *Richelieu*, and of *Mazarin*. *Richelieu* formed the great design, and laid the foundations: *Mazarin* pursued the design, and raised the superstructure. If I do not deceive myself extremely, there are few passages in history that deserve your lordship’s attention more than the conduct that the first and greatest of these ministers held, in laying the foundations I speak of. You will observe how he helped to embroil affairs on every side, and to keep the house of *Austria* at bay, as it were; how he entered into the quarrels of *Italy* against *Spain*, into that concerning the *Valtelline*, and that concerning the succession of *Mantua*; without engaging so deep

deep as to divert him from another great object of his policy, subduing *Rochelle*, and disarming the *Huguenots*. You will observe how he turned himself, after this was done, to stop the progress of *Ferdinand* in *Germany*. Whilst *Spain* fomented discontents at the court, and disorders in the kingdom of *France*, by all possible means, even by taking engagements with the duke of *Rohan*, and for supporting the *protestants*; *Richelieu* abetted the same interest in *Germany* against *Ferdinand*; and in the *low Countries* against *Spain*. The emperor was become almost the master in *Germany*. *Christian IV.* King of *Denmark*, had been at the head of a league, wherein the united *Provinces*, *Sweden*, and *lower Saxony* entered, to oppose his progress: but *Christian* had been defeated by *Tilly* and *Valstein*, and obliged to conclude a treaty at *Lubec*, where *Ferdinand* gave him the law. It was then that *Gustavus Adolphus*, with whom *Richelieu* made an alliance, entered into this war, and soon turned the fortune of it. The *French* minister had not yet engaged his master openly in the war: but when the *Dutch* grew impatient, and threatened to renew their truce with *Spain*, unless *France* declared; when the king of *Sweden* was killed, and the battle of *Nordlingen* lost; when *Saxony* had turned again to the side of the emperor, and *Brandenburg*, and so many others had followed this example, that *Hesse* almost alone persisted in the *Swedish* alliance: then *Richelieu* engaged his master, and profited of every circumstance which the conjuncture afforded, to engage him with advantage. For first he had a double advantage by engaging so late: that of coming fresh into the quarrel against a wearied and almost exhausted enemy; and that of yielding to the impatience of his friends, who, pressed by their necessities, and by the want they had of *France*, gave this minister an opportunity of laying those claims and establishing those pretensions, in all his treaties with *Holland*, *Sweden*, and the princes and states of the empire, on which he had projected the future aggrandisement of *France*. The manner in which he engaged, and the air that he gave to his engagement, were advantages of the second sort, advantages of reputation and credit; yet were these of no small moment in the course of the war, and operated strongly in favour of *France*, as he designed they should, even after his death, and at and after the treaties of *Westphalia*. He varnished ambition with the most plausible and popular pretences. The elector of *Trevis* had put himself under the protection of *France*; and, if I remember right, he made this step when the emperor could not protect him against

gainst the *Swedes*, whom he had reason to apprehend. No matter, the governor of *Luxembourg* was ordered to surprise *Treves*, and to seize the elector. He executed his orders with success; and carried this prince prisoner into *Brabant*. *Richelieu* seized the lucky circumstance; he reclaimed the elector: and, on the refusal of the cardinal Infant, the war was declared. *France*, you see, appeared the common friend of liberty, the defender of it in the *low Countries* against the king of *Spain*, and in *Germany* against the emperor, as well as the protector of the princes of the empire, many of whose states had been illegally invaded, and whose persons were no longer safe from violence even in their own palaces. All these appearances were kept up in the negotiations at *Munster*; where *Mazarin* reaped what *Richelieu* had sowed. The demands that *France* made for herself were very great: but the conjuncture was favourable, and she improved it to the utmost. No figure could be more flattering than her's; at the head of these negotiations; nor more mortifying than the emperor's through the whole course of the treaty. The princes and states of the empire had been treated as vassals by the emperor; *France* determined them to treat with him on this occasion as sovereigns, and supported them in this determination. Whilst *Sweden* seemed concerned for the *protestant* interest alone, and shewed no other regard, as she had no other alliance; *France* affected to be impartial alike to the *protestant* and to the *papist*, and to have no interest at heart, but the common interest of the *Germanic* body. Her demands were excessive; but they were to be satisfied principally out of the emperor's patrimonial dominions. It had been the art of her ministers to establish this general maxim on many particular experiences, that the grandeur of *France* was a real, and would be a constant security to the rights and liberties of the empire against the Emperor: and it is no wonder therefore, this maxim prevailing, injuries, resentments and jealousies being fresh on one side, and services, obligations and confidence on the other, that the *Germans* were not unwilling *France* should extend her empire on this side of the *Rhine*, whilst *Sweden* did the same on this side of the *Baltic*. These treaties, and the immense credit and influence that *France* had acquired by them in the empire, put it out of the power of one branch of the house of *Austria* to return the obligations of assistance to the other, in the war that continued between *France* and *Spain*, till the *Pyrenean* treaty. By this treaty the superiority of the house of *Bourbon* over the house of *Austria*

Austria was not only completed and confirmed, but the great design of uniting the *Spanish* and the *French* monarchies under the former was laid.

In the subsequent part of this letter the reader will find a clear and distinct view of the manner in which *France* pursued her grand object, the succession to the whole *Spanish* monarchy; and of the bad policy and divided interests of those, whose common interest it was to oppose her. We shall close this article with giving our readers his lordship's character of *Lewis XIV.* and his account of the state of *France* at the beginning of the present period.

When *Lewis XIV.* says he, took the administration of affairs into his own hands, about the year 1660, he was in the prime of his age, and had what princes seldom have, the advantages of youth and those of experience together. Their education is generally bad; for which reason royal birth, that gives a right to the throne among other people, gave an absolute exclusion from it among the *Mamelukes*. His was in all respects, except one, as bad as that of other princes. He jested sometimes on his own ignorance: and there were other defects in his character, owing to his education, which he did not see. But *Mazarin* had initiated him be-times in the mysteries of his policy. He had seen a great part of those foundations laid, on which he was to raise the fabric of his future grandeur: and, as *Mazarin* finished the work that *Richelieu* began, he had the lessons of one, and the examples of both, to instruct him. He had acquired habits of secrecy and method in business; of reserve, discretion, decency and dignity, in behaviour. If he was not the greatest king, he was the best actor of majesty at least that ever filled a throne. He by no means wanted that courage which is commonly called bravery, tho' the want of it was imputed to him in the midst of his greatest triumphs: nor that other courage, less ostentatious and more rarely found, calm, steady, persevering resolution; which seems to arise less from the temper of the body, and is therefore called courage of the mind. He had them both most certainly; and I could produce unquestionable anecdotes in proof. He was, in one word, much superior to any prince with whom he had to do, when he began to govern. He was surrounded with great captains bred in former wars, and with great ministers bred in the same school as himself. They who had worked under *Mazarin*, worked on the same plan under him: and as they had the advantages of genius and experience over most of the ministers

nisters of other countries, so they had another advantage over those who were equal or superior to them; the advantage of serving a master, whose absolute power was established; and the advantage of a situation, wherein they might exert their whole capacity without contradiction; over that, for instance, wherein your lordship's great grandfather was placed, at the same time in *England*, and *John de Wit* in *Holland*. Among these ministers, *Colbert* must be mentioned particularly upon this occasion; because it was he who improved the wealth, and consequently the power of *France* extremely, by the order he put into the finances, and by the encouragement he gave to trade and manufactures. The soil, the climate, the situation of *France*, the ingenuity, the industry, the vivacity of her inhabitants are such; she has so little want of the product of other countries, and other countries have so many real or imaginary wants to be supplied by her; that, when she is not at war with all her neighbours, when her domestic quiet is preserved, and any tolerable administration of government prevails, she must grow rich, at the expence of those who trade, and even of those who do not open a trade, with her. Her bawbles, her modes, the follies and extravagancies of her luxury, cost *England*, about the time we are speaking of, little less than eight hundred thousand pounds *sterling* a-year; and other nations in their proportions. *Colbert* made the most of all these advantageous circumstances: and, whilst he filled the national sponge, he taught his successors how to squeeze it; a secret that he repented having discovered, they say, when he saw the immense sums that were necessary to supply the growing magnificence of his master.

(To be concluded in our next.)

ART. xxxv. DISCOURSES on the following subjects: *our Saviour's conversation with the young ruler; the love of our neighbour; christian perfection; humility; the imitation of God; christian sincerity; religious knowledge; the penitent thief, &c.* By Charles Bulkeley. 8vo. 5 s. Noon.

IN these discourses the reader will find religious and moral duties explained, and illustrated in a clear and easy manner. The ingenious author's notions of religion are manly and rational, without any tincture of bigotry or enthusiasm:

thufiasm: the fubjects he treats are all of them interefling; not abftrufe and fpeculative points that only ferve to fill the head with unmeaning founds, but fuch as have a direct tendency to infpire juft and honourable apprehenfions of the divine perfeftions; and to promote inward purity and rectitude. As to his ftile and manner, our readers will be able, in fome meafure, to form a judgment, from the following fpecimen, taken from his difcourfes on *the imitation of God*.

He introduces the firft of thefe difcourfes with obferving, that, when the imitation of God is confidered as the proper ftudy and bufinefs of man, and as containing the fubftance of all religion and moral duty, it is to be taken under two reftriptions: the one is, that an adequate and perfeft refemblance is not required, but only a real, prevailing, and ever-improving likenefs; the other, that the imitation enjoined relates only to the moral perfeftions of the Deity. After this he proceeds to give a fummmary view of the moral perfeftions of God. ‘When we fpeak of God indeed, fays he, we fpeak of a Being, who is infinitely exalted above us, and of whom even the higheft of his creatures can form but imperfett and comparatively low conceptions: and it is with the greateft propriety faid by Zephar to Job, *canft thou by fearching find out God, canft thou find out the Almighty to perfeftion?* Tho’ nothing can be plainer than that God is a felf-exiftent eternal mind, and the creator and preferver of the world; yet, when we come to fix our meditations more particularly and intenfely upon felf-exiftence, eternity, production into being, and that almighty power and univerfal energy, which upholds the whole fystem of created nature in continued exiftence and regular order, the mind foon finds itfelf loft in painful reflection and awful wonder. And as to fome particular parts and methods of God’s government, though we may have the greateft reafon to believe, that they are in fome way or another adapted to answer the good defign and ultimate purpofe of his univerfal providence, we may not be able clearly or diftinctly to difcern that happy fubferviency, that juft and wife connection. But as to the moral perfeftions of God in general, and the great end he had in view in creating, and continues to have in view in governing the world, we muft be fupposed to have more exact and determinate ideas; elfe, how could it be expected we fhould imitate him herein, or with what propriety could they be

set before us, as the model and example of our own temper and conduct? And,

‘ What, for instance, can be plainer, more intelligible, or more familiar to creatures of our species and make, than the *idea* of goodness? What man can we suppose so degenerated, as not to feel at some time or another, and to some degree or other, the meaning of it in his own breast? And as the meaning and idea of it must be so thoroughly clear and distinct, so we have all possible reason to attribute it to the Deity, in its highest and most extensive degree. Upon the slightest view of the order and operations of nature, and from the first appearance and obvious face of things around us, we cannot but observe a general tendency to happiness, a kind and friendly design prevailing throughout all the works of God, and that design every where taking effect. We see a vast variety of creatures, of different species and orders, rejoicing in their existence, which the divine goodness and bounty has made so desirable, by furnishing them with whatever is best suited, not only to the mere support of life, but for gratifying and regaling their different appetites and instincts: which, considering their prodigious and immense number, must immediately strike the mind with a conviction not to be resisted, of the benevolence and goodness of the great author of nature. And what is the result of a farther search and a more accurate enquiry? of studying the magnitude and number, the distances and revolutions of the heavenly bodies, the curious formation and contexture discoverable in the animal fabric and œconomy, all directly tending to life and defence, convenience and beauty, and diversified, in the different species, after a manner best suited to the elements allotted for their respective habitations; the wonderful structure and growth of plants and vegetables, produced in such rich variety for the refreshment and delight of men and the creatures merely animal; the strong instinct universally implanted in these lower species, for the continuance and preservation of their distinct, peculiar kind; but above all the powers, faculties, and affections of the human soul: that noble principle of reason and understanding, by which we are capable of searching into and investigating the other wonderful works of God, of observing their order and harmony, and making such discoveries with relation to his nature and perfections, the plan of his providence, and the design of his government, which our natural love of truth, and order and goodness must render so highly pleasant and entertaining;

entertaining; but especially the principle of universal benevolence, the supremacy of that moral faculty by which we are made to approve it, those several distinct propensities which are implanted in our natures in subordination to it; such as parental tenderness and filial affection, the love of our friends and country, and the strong emotions of sympathy towards the afflicted and distressed, and the entire constant and beautiful harmony observable between these public and generous affections, and the principle of self-love, together with those particular passions and appetites, which more immediately terminate in its gratification; by all which the wisest and most immediate provision is made not only for the happiness of individuals, but for the good and welfare of the whole: what, I say, is or can be the result of these more particular and distinct inquiries, but a fuller and more striking demonstration of the goodness and loving-kindness of the supreme creator and governor of the world? And the most extravagant folly must it be, to ascribe such an universal tendency to happiness in the very frame, constitution and first principles of things, supported and kept up by such nice dependencies, such wonderful connections, such regular and stated order, and appearing in so much magnificence and grandeur, and throughout such a vast extent of being, to any thing but the determined, diffusive goodness of the great Creator, proposing and designing the happiness of his creatures as the very end of bringing them into existence. A mixture of evil is indeed abundantly apparent in the present state of things. But how preposterous must it be, to suffer this to preponderate, against a general tendency to good, and a prevailing evidence of kind and friendly intention in the universe? especially when it is considered, that, in a plan of boundless extent, and contrived by infinite wisdom, there must, of necessity, be many things, the particular intent of which, and their connection with the good of the whole, cannot be discerned by beings of finite and limited capacities; whose views and apprehensions of such a scheme must at best be very partial and defective. And yet what repeated and manifold instances have we, in the present world, both of the good tendency and effect of these so highly complained of evils, and the valuable purposes to which the infinite wisdom of God renders the consequences of men's wicked, and by them ill-intended actions, subservient. And how many other instances must there undoubtedly be of the like kind, which have not fallen within our particular observa-

tion and view? From whence we may naturally and justly conclude, with respect to those appearing evils, the good effect of which do not take place in the present world, that such effect will certainly be the result in that future state, which, from the present order and condition of things, and from our natural notions of the divine perfections, is so clearly and strongly infer'd; the knowledge or discovery of which ought therefore to be considered as a part of the present system, and taken into our account, when estimating the evidence it affords of a friendly and all-perfect government in nature.

He now comes to shew, that the goodness of God involves in the very idea of it all the other moral perfections of his nature; such as justice, patience, mercy and faithfulness: and then considers some of the general characters and properties of this comprehensive attribute. He observes, that the divine goodness is free and disinterested, universal and unconfined, extending itself even to the offending and disobedient; that it always pursues its designs, according to those rules and measures which infinite wisdom points out as most effectual for accomplishing them; and that, as the completion and glory of all, it is immutable and everlasting.

After this he proceeds to the second head of his discourse, which is, to shew, that our imitation of the moral perfections of God includes in it the whole of religion and human duty. Under this head he observes, that the same general temper or disposition of mind may easily be supposed to manifest itself in different ways, according to the different ranks which those, who are supposed to be possessed of it, bear in the general order and scale of beings, or in particular societies; that this is in fact the case with respect to men, amongst whom the principle of virtue, though one and the same, exerts itself with a diversity answerable to the different relations and circumstances of life: and that thus we may easily conceive how the infinite goodness of the Deity in his universal government may be imitated by his creatures in the practice of the particular virtues that suit their stations and relative characters. He concludes this head, and his first discourse upon the subject, with observing, that there are some general properties of human virtue necessary to its being genuine and acceptable, which immediately and directly correspond to the general description that was given of divine goodness.

Our

Our author having, in his first discourse, given a short view of the moral perfections of God, and shewn, that our imitation of them includes in it the whole of religion and human duty, proceeds, in the second, to point out the advantages of considering religion as an imitation of God, and the motives, recommending it to our approbation and pursuit, which naturally arise from this view of it.

He observes, that, by considering religion under this notion, we may see its amiableness and beauty in the strongest light and to the best advantage; — that from this view of religion, there arises an immediate and distinct proof, not only of its amiableness and excellency, but likewise of its binding and obligatory nature, and of its being, in the strictest and most proper sense, the standing and immutable law of that rational and moral kingdom, of which we are subjects and members, and God the great sovereign and head; — that, by considering religion as consisting in the imitation of God, we may see, in the strongest point of view, the absolute and unalterable necessity of it, in order to our obtaining his favour, and that happiness which is its immediate result, and our avoiding his displeasure and the misery that must be consequent upon it; — that, by viewing religion and moral virtue in this light, we may be made most deeply sensible of the great imperfection and deficiency of our present attainments in it, and thus have a constant motive before our eyes, exciting us to a farther and more ardent pursuit; — and that the consideration of religion as an imitation of God will be the most effectual defence and security, against our being influenced or ensnared by the evil example of those who disregard and neglect it as a thing mean and contemptible.

After this he proceeds to make some natural and useful reflections upon the subject. * And first, says he, from what has been said, we may learn of how much importance it is to form right and worthy notions of God. We have been observing, that, as the character of God is infinitely excellent and amiable, and cannot but appear so to the judgment and apprehension of all men, the considering religion as an imitation of that character must be considering it in the most amiable light, and under a view that is most likely to engage us to the practice of it: but then this is only upon the supposition of the infinite goodness of the divine nature, and the unchangeable loving-kindness and mercy of the divine government in the universe. And when once we come to conceive of God in any other light,

as an arbitrary sovereign, as a revengeful, unrelenting being, demanding strict and rigorous satisfaction for every the least offence, dispensing good and evil amongst his creatures, not according to the dictates of goodness and the measures of justice, but by mere, capricious will; we must then, of necessity, either look upon religion to be something different from the character of God, and even opposite to it, or else entertain false notions of religion itself, and be led to look upon that as an acceptable service to God, which is in fact the greatest affront to the essential and most glorious perfections of his nature. It is true indeed that many of those, who are so unhappy as to form some such apprehensions as these of the Deity, do still allow, acknowledge, and even contend for his infinite and unchangeable goodness: but how greatly must the loveliness and beauty of this divine attribute be sullied and obscured to our view, by notions thus directly inconsistent with it? Especially when we consider how apt men are to be more fondly impressed with those opinions which are the growth of superstition, and of an imagination terrified and awed by the name of mystery, than with those that flow from pure nature and the plain and obvious meaning of the christian records. And when we consider, as has likewise been observed, that nothing is more natural than for men to conceive of religion as consisting in an imitation of God, and to look upon it as the will and law of their maker, with respect to their temper and conduct, that they should imitate his own character, what can have a more direct tendency to weaken and pervert our natural sense of right and wrong, and to debase and corrupt our notions of moral obligation, than false and unworthy apprehensions of divine perfections? It has been farther observed, that, by considering religion as an imitation of God, we immediately see the absolute necessity of it, in order to our obtaining his favour, and avoiding his displeasure: but if we conceive of God as having no uniform character at all, but as acting by mere humour and sovereign will, this may easily lead us to imagine, that, by some slight and trivial performances of the external kind only, we may avert his displeasure, and become his favourites. And to what else can we ascribe those many idle and superstitious methods that have been invented and practised by men, with a view of rendering themselves acceptable to their maker, than their not sufficiently attending to his invariable moral character, from whence it would so evidently appear, that nothing but inward righteousness and
goodness

goodness and a prevailing temper of virtue could recommend to his favour, and that this would most certainly do it, whatever else was wanting? We have indeed many instances of persons, who have very mean, false and unworthy notions of God, and are yet of a most amiable temper and character. But tho' such persons are so happy as not to be corrupted by their own false opinions, yet still they must lose all the advantages that naturally arise from entertaining just and honourable notions of God and religion. And if, with all these disadvantages of sentiment, they are of so virtuous and excellent a disposition, how much more might they be supposed to excel and improve in every great and amiable quality of soul, if, besides the other motives to virtue, they had those additional ones, which would arise from more correct and amiable ideas of the divine attributes and character? And how much is it to be lamented, that the kindly temper and native sweetness of humanity, which, with a just and due cultivation, is capable of being improved into the most generous and exalted virtue, should, (as, it is to be feared, is in innumerable instances the case), be checked and borne down, nay, almost destroyed and rooted out by dishonourable, gloomy, and unnatural sentiments of religion and of God? By such considerations as these, let us all be induced to take the utmost care, in endeavouring to form the truest and most exact judgment, upon that most interesting and fundamental article, the divine character and perfections. And to this purpose, let us lay aside all the prejudices and prepossessions of party-schemes, and study nature and the gospel.

He observes, in the second place, the great excellency and value of the christian religion, in that it presents to our view such plain and clear, such just and worthy principles upon this most important subject; and, in the last place, the inconsistency of attempting to separate piety and virtue, either in speculation or in practice.

ART. XXXVI. *A discourse on the preparation of the body for the Small-Pox, and the manner of receiving the infection. As it was delivered in the public hall of the academy, before the trustees, and others, November 21, 1750. By Adam Thomson, physician in Philadelphia.* 4to Wilson. 6d.

THIS author acquaints us with his motives for publishing this discourse, in the preface, as follows:

‘As some late miscarriages in inoculation, tho’ but very few, had stagger’d many people about a practice, which, I was firmly persuaded, was of the most salutary nature, I thought it my duty to give a state of my opinion to the public, with the reasons of it, in hopes that what had convinced me, might possibly convince others. Besides this, I conceived I had something new and useful to offer, at least improvements on the common methods of management. And seeing these things related to a distemper at present in this place, I cannot think unprejudiced people will judge it unreasonable.’

It were to be wished this physician had obliged us here with an account of the numbers of the inoculated, and of the proportion of those who died in consequence of inoculation, and by the natural infection; as the apparent *ratio* between them is the principal argument that must finally determine a great majority of reflecting persons for or against the former. In p. 21, he says the miscarriages were few, very few indeed: but still this is not sufficiently precise and definite.

He proposes to discuss his subject, 1. By premising some general things, and a short inquiry into the nature of the distemper. 2. By shewing, from such premises, what state of the body is most favourable for the reception of it; and how the body should be prepared, both for the natural and artificial infection. 3. By enquiring, whether it be most eligible to run the hazard of the natural disease, without any previous precaution or preparation; to take it in the natural way premeditatedly after due preparation: or by inoculation? And lastly, he proposes to conclude with a few reflections on the whole.

There is nothing so new or material on his first head, as to require any citation or abstract.

On the second he justly observes, with some other writers on this subject, that, as this is an inflammatory disease, soft and flexible vessels, containing a cool and temperate blood, have been found to constitute the most favourable state of body for this disease; and such a state he supposes to be chiefly attainable by a cooling, vegetable, and milk diet, which disposes the fluids rather to an aciescent than a putrefactive condition. Besides which, evacuations may be necessary in some, which are to be prescribed and regulated by the physician. But he thinks, and, as he says, from his own experience, that something further may be done towards a more effectual preparation for the small-pox.

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This he professedly takes from *Boerhaave's* supposition, that a specific medicine against the effects of the variolous poison might be found in some subtle, yet uncorrosive, preparation, and happy union of antimony and mercury. Such a medicine, our author says, he has constantly used in preparation; and avers, that he never saw one so prepared, in any considerable danger from the disease: though he adds, that one of them received the confluent pox naturally. It seems then it was not preventive of eruption, which we are to suppose *Boerhaave* hoped it might. But our author's attributing this confluence to the patient's riding near 20 miles in cold damp weather the first day of the fever, does not seem altogether so rational; for whatever the agitation from riding might do, we should imagine the same exercise in sultry hot weather might have a more direct tendency to dispose to a confluence. However, the patient, who was a hale young gentleman, got very safely over it. Now, supposing the good effects of this medicine so very general, *dr. Adam Thompson* would deserve a liberal acknowledgment from his country, and the gratitude of his whole species, for a more explicate communication of it.

On his third head, concerning the preference of a natural or artificial infection, besides the general physical arguments, so happily corroborated by the very general success of inoculation, our author reasonably concludes it a peculiar advantage, that it determines the *crisis* of the fever from the internal to the external parts. This leads him to investigate the reason for the character of the small-pox, being taken from the number and condition of those in the face, which seems both new and ingenious, and it is briefly this: 'That the *carotid* arteries, which send branches to the nose and mouth, where the natural infection is generally admitted, send considerable branches also to the brain; whence a proportional part of the same inflammatory particles, that constitute the *pustules* on the face, may probably be lodg'd on the membranes of the brain, and, as they are mild or otherwise, must produce more or less danger, since the face, consider'd by itself, is a place of none.'

Amongst his general reflections on the whole, he thinks it eligible to make the incisions rather in the lower than upper extremities; as the axillary arteries issue from the *subclavians*, which derive their origin from that trunk of the *aorta*, that supplies the head and a great part of the *thorax* with branches. He confesses an ulcer in the leg may prove less tractable after the disease; but thinks that circumstance

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should be overlook'd; especially as he affirms, that a few doses of the bark seldom or never fail to dispose it to a kindly, healing condition. He adds, that tho' inoculation has been proved to be much the safest way of receiving the infection, yet it has sometimes proved mortal; and indeed, considering how precipitately it is often applied, he is surprized it has not been much more frequently the case. Inoculation seems to be considered, he observes, as a mere surgical operation; and accordingly almost every one, who knows how to handle a lancet, is intrusted with the whole management of it. But it has been shewn, he says, that what ought to be done on this occasion for the security of the patient, a judicious and skilful physician can only judge. Upon the whole, the author seems a rational practitioner, who has considered this subject with attention; and tho' his expression, as a physical writer, might here and there admit of improvement, he appears better qualified in some branches of medical erudition, than it is to be apprehended a majority of the *American* practitioners may be.

MONTHLY CATALOGUE,

For April 1752.

MISCELLANEOUS.

- I. **R**emarks on the life and writings of dr. *John Hill*, Inspector-general of *Great Britain*, &c. 8vo. 1s. *Owen*.

Those who expect to be entertained with learning, wit, or humour in this pamphlet, will find themselves miserably disappointed, upon the perusal of it. The writings of dr. *Hill* really deserve a good criticism; and that ingenious gentleman would doubtless profit by it. But such a wretched rhapsody of dulness and furrility, as the work now before us, is inexpressibly below contempt: it is impossible to read it, without conceiving a bad opinion of so abusive a man, as its author appears to be. The doctor has doubtless his faults as a *writer*, and as a *man*; and had these faults been candidly represented to him, it might have tended to his reformation, instead of provoking him to resentment, as this injurious attack might be expected to do, except for the reason above hinted.

- II. The adventures of captain *Greenland*. 12mo. 4 vols. 12s. *Baldwin*.

To

To avoid a repetition of the same characteristics, we refer the reader back to our accounts of *John Daniel*, *Hewel ap David Price*, *Charles Osborne*, esq; and *Patty Saunders*; to whose distinguish'd names, we may add that of

III. *Cleora*: or, the fair inconstant, &c. 12mo. 3s. Cooper.

IV. The comedies of *Terence*, translated into *English* prose. By mr. *Gordon*. 12mo. 3s. Longman, &c.

As a specimen of what this mr. *Gordon* is able to do as a translator of the *Latin* classics, take the *ignaram artis meretriciae* of *Terence*, (*See Clitipho's soliloquy*, *Self-Tormentor*, *Act II. Scene I.*) which mr. *Gordon* renders, 'quite a stranger to the trade of these BITCHES.'

V. Examples of the interposition of providence in the detection and punishment of murder. With an introduction and conclusion, by *Henry Fielding*, esq; 1s. Millar.

These examples are chiefly collected from a well-known book, entitled, *God's revenge against murder*, and from *Turner's history of remarkable providences*. This small collection is well enough adapted for the amusement and admonition of the common people.

VI. A catalogue and description of the etchings of *Rembrandt Van-Rhyn*, with some account of his life. To which is added, a list of the best pieces of this master, for the use of those who would make a select collection of his works. Written originally by the late Mr. *Gersaint*; and published by mess. *Helle* and *Glomy*, with considerable additions and improvements. Translated from the *French*. 12mo. 3s. Jeffries, at Charing-cross.

The editor informs us, that mr. *Gersaint* drew up this catalogue, &c. from a collection of *Rembrandt's* works, in the possession of the ingenious mr. *Houbraken* of *Amsterdam*. As the pieces of this great artist are now sold at a very high price, and his manner imitated so nearly as to deceive good judges, this catalogue may be of use, by enabling the curious to reject all the spurious pieces which have been or shall be intruded into collections of his works; and disappoint the artifices of those who, tho' they do not impose upon the unwary a *base-metal* ring for gold, do yet sell counterfeits of another kind, with the same intention to defraud.

VII. *Horace*, b. II. *sat.* VII. imitated, and inscribed to *Richard Owen Cambridge*, esq; by Sir *Nicholas Nemo*, knt. 4to. 1s. Owen.

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In our last we mention'd *mr. Cambridge's* imitation of this *Satire of Horace*; which gave rise to this similar attempt, wherein the ingenious author has more scrupulously adhered to his original.

VIII. A supplement to the *Memoirs of Brandenburg*: containing a preliminary discourse to the whole work, and two dissertations: the first, on the ancient and modern government of *Brandenburg*; the second, on the reasons for the enacting and repealing of laws. By the author of the *Memoirs*. 12mo. 1s. *Nourse*.

Having given a sufficient account of the *Memoirs*, (*See Review*, vol. IV. p. 201.) we think it unnecessary to enlarge upon this supplement; of which we shall therefore say nothing more, than that we believe it to be genuine, and that it is proper to be bound up with the memoirs.

IX. Remarks on *Letters concerning MIND*. (*See Review*, Vol. III. p. 463.) 8vo. 2s. *Rivington*.

These remarks, as we are told in the preface to them, are taken from the original characters of the author of the *Letters*; and referred to passages in those letters, in order to illustrate or explain them. 'Tho', says the editor, the letters, and these papers were written for private use, (*See Review, refer'd to as above*); yet it is presumed they may be serviceable to mankind; and, at the same time, preserve the memory of a worthy and good man.

X. Happiness revealed, &c. Being the sequel to the *economy of human life*. 8vo. 1s. *James*.

A weak and trivial performance, by no means worthy the notice of lord *Chesterfield*, to whom the author has inscribed it.

CONTROVERSIAL.

XI. Predestination calmly considered. By *John Wesley, M. A.* 8d. *Trye*.

In this work *mr. Wesley* smartly, and, in our opinion, successfully encounters the doctrine of absolute unconditional election and reprobation: In opposition, particularly to *dr. Gill*.

XII. The bishop of *Exeter's* answer to *mr. J. Wesley's* letter to his lordship. 8vo. 2d. *Knapton*.

This epistle is written, to corroborate a charge brought against *mr. Wesley*, in the 3d part of the *enthusiasm of the methodists and papists compared*; concerning his behaviour to the mistress of an inn in *Cornwall*: from which charge *Mr. Wesley* endeavoured some time ago to clear himself. See the prefatory epistle to the bishop's second letter to the author of the *enthusiasm*, &c.

XIII. A

XIII. A letter to *Thomas Randolph*, a doctor of *Oxford*; occasioned by his discourse, entitled, *party-zeal censured*. [See the list of sermons, p. 320.] By *Ephraim Harman*, one of the people called *Quakers*. 8vo. 6 d. *Owen*.

The name of *Ephraim Harman* we take to be fictitious, as well as the pretence of this pamphlet's being written by a *Quaker*. The stile and manner of the people of this persuasion is, doubtless, here taken up, for the sake of giving a humourous turn to the criticisms upon dr. *Randolph's* sermon, contained in this piece; which are pretty severe, and for the most part not unentertaining.

XIV. Remarks on an essay concerning miracles, published by *David Hume*, esq; amongst his philosophical essays. 4to. 1 s. *Woodfall*.

The author of this small piece is both a sensible and gentle writer: he considers what mr. *Hume* has advanced relating to miracles in a somewhat different light from dr. *Rutherford* and mr. *Adams*; but as mr. *Adams* has so ingeniously shewn the sophistry of mr. *Hume's* arguments, (See *Review* for January last,) we shall not detain our readers with a particular account of what he has said.

XV. Some observations on a book, entitled, *an essay*, &c. In the course of which the bishop of *London's* comparison of the more sure word of prophecy, &c. is defended against the objections made to it by the reverend mess. *Astton* and *Cooke*. In a letter to a country school-master. By a late fellow of *king's-college*, *Cambridge*. Part I. 8vo. 1 s. 6 d. *Roberts*.

In the *Review* for *July* last, we gave a short account of the pamphlet to which this piece is an answer; written with a good deal of spirit and smartness. The author's interpretation of the controverted passage in *Peter* is the same with Mr. *Astton's*, for which see *Review* for *August* 1750.

XVI. *Man more than a machine*, &c. 8vo. 1 s. 6 d. *Owen*.

This is a very sensible answer to a wicked and atheistical treatise, entitled, *man a Machine* *. Of which see an account, *Review*, vol. I.

XVII. A candid examination of that celebrated piece of sophistry, entitled, *heaven open to all men*. 8vo. 1 s. *Russel*.

This small piece, the author of which appears to be a pious, well-meaning person, is written with great modesty, and,

* Written by the late *M. de la Mettrie*.

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and, we make no doubt, with a very good design. As to
the performance to which it is an answer, surely no man
of sense can read it, without looking upon it as absolutely
below contempt.

DIVINITY.

XVIII. Sermons on several subjects, By *George Baddel-
ley*, A. B. rector of *Markfield, Leicestershire*. 12mo. 3 s.
Knitb.

Such persons as read sermons, with a view to their im-
provement in rational and manly piety, and in order to
their having just and striking representations of moral and
divine truths set before their minds, will, we apprehend,
find small pleasure in perusing this volume.

XIX. A new form of self-examination, digested under
proper heads. Drawn up for the use, and published at the
request, of a person of quality: at the same time adapted
to the exigencies and circumstances of the serious christian,
in every condition and station of life. By the reverend mr.
Winstanly, rector of *Gritworth, Northamptonshire*. 12mo.
1 s. 6 d. bound. *Dod.*

A pious and well-intended performance; and which we
hope will be found serviceable to those who are capable of
receiving benefit from such assistance.

POLITICAL.

XX. The history of our national debts and taxes, from
the year 1688, to the present year 1752. Part III. 8vo.
2 s. *Cooper.*

The *first* part of this ingenious, useful and important
work, was mentioned in the 80th, and the *second* part in
the 461st pages of our *Review*, vol. V. It will be com-
pleted in the *fourth* part.

POETRY.

XXI. *Penelope to Ulysses*, from *Ovid*. Being a speci-
men of a new translation of *Ovid's* epistles. 4to. 6 d.
Bathurst.

An advertisement, subjoined to this specimen, informs
us, that, if it be approved, the translator proposes to pub-
lish the rest of the epistles.—If the public like not this
specimen better than we do, the translator will probably give
himself no further trouble about *Ovid*. Of this specimen
take the following one.

' O dear *Ulysses*! why thus long away?
By letter, no;—in person rather say.
Long, long, e'er this, *Troy*, dear, too dear, bought prize,
Odious to *Grecian* maids, in ruin lies.'

Again, p. 9.

' We're only three, and those a feeble race:
Thy wife, old sire, and son with *beardless* face.'

Left our readers should imagine this translator's design is to attempt *Ovid* in travestie, we think it proper to apprize them, that he is entirely innocent of any such intention.

XXII. *Arcturæ*: or, the incestuous marriage. A tragedy. By *Andrew Henderson*. 8vo. 1s. *Robinson*.

Mr. *Henderson*'s abilities, as a dramatic poet, will sufficiently appear, from the following passages.

Pag. 1. King *Ptolemy* says,

' None ever more than I a sister lov'd,—
And since the gods to me no sons have given,
I think 'tis just I should take care of her's.'

P. 3. A General concludes a most heroic speech to the same monarch in these *lofty* and *intelligible* terms:

' A settlement from you I would intreat;
Since with your royal sister you design
To tamper; henceforth I shall defer;
For why your precious moments spend with me?'

P. 26. The same prince expresses his anger, on occasion of a supposed piece of treachery, in the following kingly style:

' What means the man my secrets to betray?
'Gainst him, as once before, my arms I'll turn,
For breach of trust that I in him repos'd.'

P. 62. Here we have the following pleasant inadvertency.

' Enter some soldiers, one of whom carries his head upon a pole.'

Those who will give themselves the entertainment of perusing this piece quite through, may doubtless find out, that the author does not here mean, that the soldier carried his own head upon a pole, but that of king *Ptolemy*.

Tho' this gentleman's tragedizing talents are so very conspicuous, yet his own modest opinion of them is equally remarkable. This circumstance appears from his advertisement

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advertisement of *Arfinoe*, in the news-papers; in which he observes, that this PLAY contains *the most convincing arguments against incest and self-murder; interspersed with an INESTIMABLE TREASURE of ancient and modern learning, and the substance of the principles of the illustrious Sir Isaac Newton, adapted to the MEANEST CAPACITY, and very entertaining to the LADIES, containing a nice description of the passions and behaviour of the fair sex.*—Vide London Daily Advertiser, April 6. 1752.

XXIII. The Rover: or, happiness at last. A pastoral drama; as it was intended for the theatre. 4to. 1s. Cooper.

The author informs us, in an advertisement, that the length of this piece, (not its want of merit), prevented its appearing on the stage. He modestly apologizes for any defects, and pleads his youth in excuse. The nature of this performance, particularly its dependence upon the music, must excuse our entering into particulars concerning it.

XXIV. The present state of the *Literati*. A satire. 4to. 1s. Cooper.

The author exclaims against the present age, for its venality, or love of money, and neglect of the muses, and literary productions in general. The poem is not without merit, notwithstanding, in our opinion, the author is mistaken, with regard to the fact on which he fixes the basis of his work. We are persuaded, that no age was ever more favourable than the present, to men of real genius, and works of real merit. As a proof of which, we appeal to the accounts given by the booksellers, of the numerous impressions they have sold, of almost every book published within the last fifty years, that has deserved to sell; which has enabled them to gratify the authors very liberally. We have writers now living, whose labours produce them incomes almost equal to the estates of the middle rank of our landed gentry: and let it be remembered, that the late Mr. Pope's pen raised him a fine fortune, with INDEPENDENCY: a more solid reward than the capricious smiles of a great man, on which the literati of antiquity were usually forced to depend for their subsistence.

XXV. The *Beauties of Shakespear*, regularly selected from each play. With a general index, digesting them under proper heads. Illustrated with explanatory notes, and similar passages from ancient and modern authors. By the reverend Mr. Dodd, of Clare-hall, Cambridge. 2 vols, 12mo. Waller.

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This article requires no explanation or comment. In justice, however, to *mr. Dodd*, we cannot but observe, that he has discharged the part of a judicious collector, and annotator; he has likewise given his readers a greater quantity, in proportion to the price, than is usual: so that these two volumes may be deemed cheaper than most books of entertainment that have been lately published; and are, in truth, a valuable miscellany.

XXVI. *Pythagoras*. An ode, to his grace the duke of *Newcastle*. To which is prefixed, observations on taste and education. Fol. 1 s. *Franklin*.

See Review for November last, p. 462. ART. XXVII.

XXVII. The Discovery. An ode to *mr. P****m*. 4to. 6 d. *Vaillant*.

An elegant compliment to *mr. Pelham*; with whom the author fixes the residence of *Virtue*; after tracing her in vain among the gay, the recluse, the factious, the satirists, the philosophers, &c. *From these*, says he, *th' indignant goddess flies*——

' Long through the sky's wide pathless way
The muse observ'd the wand'rer stray,
And mark'd her last retreat;
O'er *Surry's* barren heaths she flew,
Descending like the silent dew
On *Essex's* peaceful seat.'

XXVIII. Proceedings at the court of *Apollo*. Fol. 6 d. *Owen*.

This piece consists of little more than an ill-natur'd and ill-manner'd invective against the lord chamberlain, (probably for refusing to license some theatrical production of the author's), and some sneers at certain writers of considerable rank, particularly lord *Orrery* and *mr. Francis*. As to the merit of our censor's own work, the reader may judge of it from what he says of the duke of *G—f—n*, whom he stiles,

' ——A mishapen, monstrous thing,
The bastard-seed of princely *fin*
Yclep'd on earth lord *C——*.'

}

The excellent rhymes, of which this triplet is composed, are well match'd by those of a couplet which he adds in the same censure, which he continues thus:

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' Stretch'd o'er the press his leaden sway,
Expelling ev'ry glimpse of day :
And had obtain'd a royal licence,
To wage eternal war with *good sense* !'

We would humbly advise our author, in his next edition, (as doubtless so excellent a performance must see many editions) to alter the last line, and let it read thus :

' To wage eternal war with *big sense*.'

Which will both mend the rhyme, and elevate the thought prodigiously.

M E D I C A L.

XXIX. A serious address to the public, concerning the abuses in the practice of physic. 8vo. 1 s. *Owen*.

This is chiefly an invective against the apothecaries, for intruding on the province of the physicians. The author has, towards the close of his performance, some judicious observations on the high fees of physicians, which often terrify the poorer sort from sending for them ; choosing rather to have recourse to ignorant apothecaries and empirics, whose demands have a less exorbitant appearance. He proposes to remedy this evil, by limiting the doctor's fees within more moderate bounds ; and thinks, that this regulation would not lessen the lucrative value of the physician's practice, but rather increase it ; as *twelve* persons would *then* apply to him, for every *one* that *now* came to do so, till, perhaps, urged by the last extremity, and the too fatal experience of an improper treatment from pretenders and quacks.

XXX. Oratio Harveiana, principibus medicis parentans ; medicinam, academias utraque laudans ; empiricos, eorum cultores perstringens ; collegium usque a natalibus illustans : in theatro collegii regalis medicorum *Leodiniensium* habita festo Divi lucæ, 1751. A *Gulielmo Browne*, equite aurato, *M. D. Cantab. & Oxon* : Hujusce collegii socio, electore, censore. S. R. S. et a conciliis. 4to. *Longman*, &c. 2 s.

XXXI. A vindication of man mid-wifery : being the answer of dr. *Pacus*, dr. *Maher*, and dr. *Burebones*, and others, their brethren, who, *like legion*, are many, to the petition of the *unborn babes*, &c. In a letter to the president

sident and censors, &c. of the college. 8vo. 6 d. *Car-penter*.

An ironical piece, on the side of the petition. See *Re-view* for *December* last, p. 516.

XXXII. An account of the ancient baths, and their use in physic. By *Thomas Glasi*, M. D. of *Exeter*. 8vo. 6 d. *Whitridge*.

This small performance of the learned and ingenious dr. *Glasi*, is chiefly intended to shew the salutary effects of bathing, as used under the management of the ancient physicians.

SINGLE SERMONS published since our List in *September* last.

1. **B**Efore the society for the relief of the widows and orphans of clergymen. By *John Clubb*, rector of *Whatfield*. 6 d. *Graighton* of *Ipswich*.

2. *GOD the mariner's only hope*. Preached by *Theodore De la Fage*, A. M. on board his majesty's ships in *Sheerness* harbour, in *June* and *July* 1750.

3. *Mr. Monoux's*, at *Bishop-Stortford*. At the yearly meeting of the gentlemen educated at that school. *Bes-creft*.

4. The unworthy communicant's plea answered, &c. By *Sam. Eccles*, M. A. 6 d. *Cooper*.

5. The wisdom and goodness of God in the creation of man. By dr. *Stephen Hales*. At the anniversary meeting the college of physicians. *Manby*.

6. *Mr. Smith's*, at *Norwich* cathedral; entitled, *the absurdity of an unworking faith*, &c. 6 d. *Whiston*.

7. *Mr. Gibbons's*, at *Haberdasher's-hall*; before the charitable society for promoting religious knowledge among the poor. 6 d. *Ward*.

8. *Mr. Binnel's*, at *St. Chad's, Salop*; on the christian strife, or emulation in good works;—before the trustees of the *Salop* infirmary.

9. *Solomon's* preference of wisdom consider'd, &c. By *Edward Pickard*.—At *Carter-lane* meeting-house, *Jan*, 1. 1752.—Before a society of gentlemen, who support a charity carried on by subscription, for putting poor boys apprentice, &c. 6 d. *Noon*.

10. The mourner's consolation.—At the *English* church, *Rotterdam*, *October* 24. 1751.—On the death of the late
revd.

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revd. mr. Bartholomew Loftus, *senior*, pastor of that church.
By Benjamin Lowden. 6 d. Waugh.

The two next following, were preached on occasion of the death of the late revd. and learned dr. Philip Doddridge.

11. Mr. Job Orton's, at Northampton. 6 d. Waugh; and Eddowes at Shrewsbury.

12. Mr. Frost's, at Great-Yarmouth, entitled, *the stars in Christ's right-hand*. Waugh.

13. Mr. Archibald Maclaine's, at the Hague; on the death of the prince of Orange. Nourse.

14. Dr. Cradock's, before the Commons, Jan. 30. 1752. 6 d. Bathurst.

15. Mr. Ben. Sandford's, at Ormskirk, Nov. 5. 1751. Waugh.

16. An ordination sermon. By J. Lavington, jun. lately chosen tutor, in the room of the late dr. Doddridge.

17. Mr. Flekman's charity-sermon, for the benefit of the school in Gravel-lane. 6 d. Waugh.

18. Mr. Cornelius Mardin's, Jan. 30. 1752.—before the lord mayor, &c. at St. Paul's. 6 d. Robins.

19. The bishop of Bristol's, at St. Mary le bone, May 8. 1751.—before the society for promoting English protestant working-schools in Ireland. To which is added, A brief review of the rise and progress of the incorporated society in Dublin. Oliver.

20. Before the king, Sunday, March 22. 1752. drawn up for the use of the prince of Wales and prince Edward. By the bishop of Norwich, PRECEPTOR. 6 d. Knapton.

21. Dr. Randolph's, at Oxford, entitled, *party-zeal censured*. 6 d. Rivington.

22. The bishop of Worcester's, at St. Andrew's, Holborn, March 5. 1752.—before the president and governors of the hospital for the small-pox. 6 d. Woodfall.

23. Dr. Dodwell's, before the university of Oxford, Jan. 26. 1752. entitled, *the importance of the christian faith*, illustrated in the explanation of St. Paul's wish of being accounted for his brethren. 6 d. Birt, &c.

24. Before the free-masons, at St. John's, Gloucester, December 1751. By a Brother. 6 d. Owen.

25. At Culliton, March 8. 1752: On the death of mrs. Mary Slater, wife of the reverend mr. Samuel Slater. By Thomas Amory. 6 d. Waugh.

26. Dr. Green's, in Ely Chapel, March 22d. 1752, at the consecration of the bishop of Chester. Bathurst.

T H E

MONTHLY REVIEW,

For M A Y, 1752.

ART. XXXVII. *A treatise on the teeth, &c.* By A. Tolver, surgeon. 8vo. 1s. L. Davis.

THIS little tract, a second edition of which has been advertised, is not without some merit, nor exempt from inaccuracies. The author, having mentioned the gelatinous matter, its ossification, the number and the diversity, of the teeth, observes they receive nerves and vessels at the orifices of their roots; which orifices, he says, commonly close about the age of thirty-five; and this he supposes the reason why old people are not so subject to the tooth-ach as young: yet he tells us afterwards, that women past their *menfes*, which do not very generally terminate till about ten years later, are subject to the tooth-ach from a plenitude; but if these orifices were closed in both sexes about the age of thirty-five, it is probable such plenitude would be determined elsewhere by the œconomy of nature. Besides, if they were so strictly closed at that term, as to admit neither the arterial, lymphatic or nervous fluid, an atrophy, or sensible comminution of those parts, subject to such frequent action and attrition, must ensue a little after that time of life, much more generally than we know it does.

In treating of the obvious use of the teeth, the author introduces the theory of digestion, which is very nearly *Boerhaave's*, and rational. He says, 'he could not conveniently pursue his subject without mentioning digestion, since the teeth are the first and necessary organs of it.' But,

as he supposes it demonstrated, that the force of the stomach, diaphragm, and muscles co-operating to digestion are equal to the pressure of 250,734 pounds weight, we shall take this occasion to digress a little on the great uncertainty of these mathematico-medical calculations, by observing, that *Borelli* calculated the projectile force of the heart to be superior to the pressure of 135,000 pounds weight; while *dr. Keil*, by one computation, supposes it but equal to the weight of five ounces, and by another calculation, from the laws of projectiles, to near eight ounces: and from him again *dr. Jurin* differs somewhat, tho' by no means so widely. This is not the case of calculations applied to eclipses, to other astronomical phenomena, or to any proper subjects of them; as we find, where the data are sufficient, the difference of competent calculators to be generally very minute, and the event as generally proves, that none of them were considerably remote from the truth. But where the various degrees of the quantity, the cohesion, the temperament and stimulation of the blood; of the energy of the nervous *aura*, or whatever else it consists of; and of the elasticity and strength of the various fibres in a living body, will not previously admit of a clear and precise ascertainment, what certainty can be inferred from any calculations, with regard to the animal operations effected by them? This objection seems to amount to a clear moral demonstration of the absurdity and perverseness of misapplying the noble and useful science of numbers to subjects, so very crudely commensurable and computable by men; and which has done, comparatively, such little service in the practice of physic, that we may perhaps too justly apply the medical axiom of *corruptio optimi pessima* to it. As *Baglivi* very rationally observes, the knowledge of mathematics may be ornamental and entertaining to a physician; and perhaps we may justly add, that, where his faculties are strong, and his other qualifications sufficient, it may occasionally assist him, and methodize his reasoning: but the very little application that *Boerhaave*, who had professedly taught mathematics, made of them to medical subjects, is a pregnant proof of his sentiments of that abuse of them: an abuse, which produced, in one author, a ridiculous table for ascertaining the different doses of purging medicines; and that modest assertion of another, who says,—‘*And now shew me a disease, and I'll shew you a remedy*.’—by which we must suppose he meant an infallible one; since many others could shew such as had frequently succeeded. And besides, that a small error in the naked
assumptions

assumptions (which they are reduced to suppose for want of the necessary *data*) must be extended into a very considerable one in the course of the calculation, much of that time is unprofitably expended in it, which might have allowed of real improvement from the lights of experience, autopsy, and experiment. But this by the way.

Our author illustrates the necessity of good mastication, in order to good digestion, which is as necessary again to a perfect chylification, as this is to a recruit of good blood, by ingeniously observing, that birds, who are not furnished with teeth, have a first stomach or craw, in which their food receives such a softness and humidity, as is some equivalent for mastication, before it is detrued into the second stomach or gizzard, from whose remarkably strong muscles it is reduced to that mature comminution, necessary to allow an expression of its nutritious juices.

Upon the article of preserving the teeth, having condemned immoderate drinking, the habit of smoking, too sudden a succession of hot and cold aliment, the cracking of hard bodies, and the like, he justly concludes, as follows:

‘The great preservation of our teeth, in short, chiefly depends on our *regimen* of living: the constitution and the teeth have so equal a dependence on each other, that the destruction of the latter proves the ruin of the former, almost as certain, as that a bad blood can never supply the teeth with good nourishment.’

After ascribing the diseases of the teeth to internal and external causes, he supposes the former to depend either on the noxious quality of the lymph, as in the scurvy, king’s-evil and pox, or on the superabundance of it, whence it may stagnate between the *alveoli*, and the roots of the teeth, occasioning obstruction, inflammation, and such acute pain, as may be incurable, without extraction of the tooth. But our author is not so clear and intelligible where he affirms, p. 22. that ‘too much sleep, too much watching, a too sedentary life, or a too laborious one, contribute not a little to the preservation, or the ruin of the teeth;’ since this leaves us uncertain which of these excesses contribute to preserve, and which to ruin them; when it seems a more rational conclusion, that all excesses are prejudicial to them, according to the axiom,—*omne nimium malum*.

Mr. *Talbot* considers even the passions as internal causes of the diseases of the teeth, as they affect the secretions and the *crasis* of the blood; from whence indeed they may be

referred to the *apomyuamoi*, or pre-disposing causes. But tho' there is probably some truth in this ætiology, it appears a little fine-spun; and it may be queried, whether those who call the tooth-ach a love-pain have done it from the same theory? Among internal diseases he observes the jaundice to be particularly prejudicial to the teeth.

He ascribes the diseases of these bones, from external causes, to a tenacious, viscous substance, produced by gross vapours from the stomach and lungs; to defluxions, from taking cold; to the use of dentifric powders; to a neglect of cleaning them, and to the effects of mercury: we suppose he means, to be methodical, from the external application of it, since we know of no dentifric into which it enters; and mercury taken internally, which even the unction in effect is, seems full as referable to the internal causes. But indeed it may be doubted, whether internal vapours, or even defluxions, can with strict propriety be ranged amongst external causes, tho' the cold occasioning the defluxion may; in which sense mercury, as being conveyed *ab extra*, may also. And where the external substance of these bones is visibly attacked, the disease may be termed external, where the immediate cause is not. We may observe, *en passant*, that this author seems to have consulted chiefly the *French* writers on this subject; who, besides their attention to the general salutary purposes of sound teeth, may be supposed to have considered them more exactly than our own, with regard to ornament, or even as a part of dress, which that nation are such extensive regulators of.

Having reduced the diseases of the teeth, from above a hundred, enumerated by authors, to nineteen, and left us still enough of them, he mentions their sensibility and *agacement*, which, in fact, is but a particular mode of sensibility. By their sensibility, however, he understands the tooth-ach, and by the *French* term what he defines, 'an acute pain, (though it seems rather an uncouth, disagreeable sensation) on their being set on edge by certain sounds, as the touching of stuffs, slipping of a knife on china, filing of iron, &c.' Whether the simple touching of stuffs will produce this effect generally, the contact of woollen ones with, or their compression between, the teeth, will certainly do it with most people; as the very sight, or even idea, of it will affect some. But how this sensation, this *agacement*, is occasioned by sound, our author is wholly silent; contenting himself with doubting, whether the general opinion of ascribing

cribing it to an acid juice is well established, since the chewing of sorrel will immediately remove it. We are convinced, however, that spirit of vitriol, verjuice, or lemon-juice, in a small quantity, will produce it; tho' a moderate quantity of common vinegar scarcely does. This may perhaps be obviously referred to the manifest action produced by the commixture of the former acids, not only with the lixivial alcalies, but even with powder'd oyster-shells, bones, and the like, which being added to vinegar, rather produce an insipidity of, than a visible luctation with, it. But if, with regard to the *modus* of sound's occasioning the *agacement*, we suppose particular, uncouth, and grating ones, to affect the *chorda tympani*, and the minute nerves of the muscles of the *malleus* (which are both sprigs from one of the branches of the fifth pair) in an extraordinary manner, it will not seem very improbable, that an uncommon violent vibration of them may sensibly affect those small nerves, which are detached to the teeth of both jaws from branches of the same pair: those going to the muscles of the *malleus*, that constituting the *chorda tympani*, and those sent to the teeth of the lower mandible particularly, issuing all from the third branch of the fifth pair; the teeth of the upper mandible being supplied from the second branch. And since the teeth may be considered as most acutely sensible, it is possible the nervous fibrils may be propagated into their hard and intimate substance, beyond the reach of anatomy and microscopes, and effect such a thrilling motion in them, as may be analogous to the tremors of the fibres in hard and sonorous bodies, and which motion is perhaps the immediate cause of this odd sensation in the teeth, which seems posterior to that of the ear, tho' so very suddenly successive, as to pass for instantaneous. Whether this solution of it be adequate, or not, seems indeed of little practical consequence: but having met with *none* before, we submit this, for its novelty at least, to our medical readers.

In his section of the methods of cleaning the teeth, Mr. *Talbot* condemns alike the alcalious dentifric powders, and the acid juices, applied for that purpose; as they tend to abrade or corrode the enamel of the teeth, and subject the denuded bone to a *caries*. He condemns the use of brushes, and even of bits of linen; and advises to clean them with a piece of sponge dipped in warm water, in which some soap has been dissolved, which he greatly approves from its penetrating, deterging nature. He thinks the morning the eligible time for this work, after removing

the viscid substance from their surface with a quill; and proposes rinsing the mouth after with a little *Hungary water*, spirit of lavender, or the like, diluted with warm water. He much disapproves the practice of scaling the teeth, so much in vogue; and seems indeed to have intended his pamphlet as some caution against the present fashion of paying foreign *dentists*, as they have been called, so extravagantly, for injuring, and even destroying, such necessary parts. On this head he obliges us with the following fact, which, it must be supposed, a gentleman of probity would not have affixed his name to, without a certain knowledge of.

‘A certain merchant in the city, though otherwise sufficiently covetous, bestowed a considerable purse upon one of our foreign operators; who had in good truth changed the colour of his teeth, from a black to a very beautiful white. But, behold the consequence! The merchant found himself under a necessity of bespeaking a new set; for they all actually fell out, one after the other. I saw him within three months after the operation, when he had only two remaining in his head. This, says our author, is an instance not without its precedent.’

We hope what appeared to us a material caution in physical reasoning, and a short *hypobesitis*, which we intended for the service and entertainment of young medical readers, will be considered as some excuse for our prolixity on this small treatise.

ART. XXXVIII. *The two questions, previous to dr. Middleton's free inquiry impartially considered, &c. Part. II. By dr. Sykes*. 8vo. 2s. 6d. Knapton.*

THE piece now before us is a defence of the two *previous questions*, in answer to the objections urged against them by dr. Dodwell in the preface to his final reply to mr. Till's defence of the *free inquiry*. Our learned author has taken occasion to enter into a full examination of the evidence for the miracles of the *primitive church*, and endeavoured to make it appear that no better evidence can be produced for the miracles, said to be done in the second and third centuries, than may be produced for those of the fourth, or fifth, or fifteenth. It were to little purpose to detain our readers with a long account of what he says; since, after what has been written upon the controversy concerning

* For the doctor's *first part*, see *Review*, vol. II. p. 270.

concerning the miracles of the *primitive church*, it may be fairly presumed they are sufficiently acquainted with the merits of the cause.

The doctor concludes his performance, which is written in a very genteel manner, with the following reflection. 'If any one thinks the evidence for miracles, says he, during the *second* and *third* centuries strong, and sufficient, enough, for his assent, let him believe them if he *can*: but let him not condemn another who thinks that he has reason to *doubt* or *suspect* them. For a man may be a *sincere christian*, and he may be able to *prove* the *gospel miracles credible*, and he may believe them too, notwithstanding he may not think that there is sufficient evidence for any one miracle since the death of the apostles.'

ART. XXXIX. *A sequel to the essay on spirit: Being the result of a fair and serious enquiry concerning a very important doctrine of the christian religion, as delivered in the Sacred Scriptures. With some observations relating to the Athanasian and Nicene creeds. Addressed to his grace the lord archbishop of Canterbury.* 8vo, 1 s. 6 d. Noon.

IN an advertisement prefixed to this sensible, candid, and modest performance, we are told, that the greatest part of it was drawn up before the *essay on spirit* appeared; and that all of it was finished, before that essay was seen by the writer; who, having penned it for his own satisfaction, and that of a few friends, had no intention of making it public at this time, and would probably have suppressed it much longer, but that he had reason to believe it might be of some service towards clearing a very important subject, at a juncture when he found it was brought under fresh enquiry.

Our author introduces it with acquainting his readers, that, being desirous to satisfy his mind, in the best manner he can, concerning a fundamental article of the christian religion, he chuses to go immediately to the fountain-head, the holy scripture, as being the surest guide he can make use of, in order to attain the satisfaction desired. 'I think, I plainly see, says he, that the scripture is uniform in its declarations, and that it has pointed out a plain and easy way whereby men may come at truth.

'The way is, to *begin* with the *plainest* and *most obvious principles* it lays down; to fix upon them as certain

and indisputable, and by them to ascertain the sense of passages that are less plain; and finally, by this method, to determine our judgment concerning all the more important truths, which we find to be revealed in scripture. This is the method I now propose: and I pray God to direct me in the use of it.

Had this method, which, one should think, is natural and unexceptionable, been always taken and honestly followed, it would certainly have prevented many of those disputes concerning scripture-doctrines, which have so long divided the christian world, and have had so fatal an influence on the interests of religion in general, as well as on the peace and happiness of societies.

After this introduction, our worthy author, in prosecution of his method, proceeds to lay down a few plain passages from the new testament, relating to the unity of God, making such observations upon them, as he goes along, as naturally occur on reading them. Having from clear and express passages of scripture shewn that there is one God, and that the *Father* alone is that one God, he sets down these passages, differently paraphrased, in separate columns; placing, in the first, that interpretation which appears to him to be the most genuine and natural; and, in the other, an exposition formed upon the principles of what is called the *orthodox* system, and which seems to him liable to many and just objections. He does not take upon him to determine which of the two explications is the most reasonable and the most likely to be the true one, submitting this to the judgment and decision of others; but only declares, that, in his opinion, there are fewer difficulties, and less material objections, attending the paraphrase set down in the former column, than that which we have in the latter.

He now briefly considers some *difficulties*, fixing only upon a few of the most important, particularly those relating to the *characters* of Christ; and produces several passages of scripture, wherein *eternity* and *omniscience* seem to be ascribed to him. What the precise import of these several passages is, he does not pretend to determine; but declares, that, after having considered them with the most impartial attention, he cannot suppose that they imply *eternity* and *omniscience* in the highest and strictest sense. That our Lord's knowledge, how great soever it might be, was not *unlimited*, he thinks is clear from *Mark* xiii. 32. where our Saviour tells his disciples, that of that *day and hour*
knoweth

knoweth no man, no not the angels which are in heaven, neither the son, but the father. After shewing the absurdity of supposing that our Lord spoke this in respect of his *human nature*, he adds another consideration, towards the further clearing of this point: 'There is, says he, a manifest *gradation* in the words of Christ:—*men, angels, the son,* and, lastly, *the father* only. The father was above the son in knowledge, as the son was above angels, and angels above men: whereas, had the knowledge of the son been equal to that of the father, it would not have been represented as inferior to it. And had our Lord meant his *human nature* only, according to the distinction made since his time, that surely could not have been superior to *the nature of angels*; nor would therefore the gradation in this case have retained its propriety. I well know the common solutions in this case; but must own they are to me no way satisfactory.'

After this he considers those passages of scripture, where *creation* is ascribed to our Saviour, and where he is stiled *God*, and shews, that from these we may fairly and without impiety infer, that the son, tho' of supereminent excellence, above all created beings, is not equal in greatness and excellence with the father, and that he derives all his excellence and greatness from him, who is the alone great supreme, the only origin and fountain of all divinity, and excellence, whether in created or uncreated intelligences.

In an appendix to this performance our author tells us, that, after having several times reviewed what he had written upon this subject, with all the care and attention he was capable of, he found nothing that could give him any just occasion to alter his judgment; that, before he would venture to communicate his observations to the world, being fearful of doing harm, if he should happen to find himself mistaken, he thought it, both prudent and honest to look into some of those writers, who had the most distinguished themselves of late years, by their celebrated arguments for the tenet from which he differs; and that he found nothing in their writings to satisfy, but a great deal to perplex him. He presents his readers with several concessions made by these celebrated writers: such as,—that there is and can be but *ONE GOD*—that the divine attributes, as applied to Christ, are derivative—that God and Christ are not both unoriginated—that Christ is not unoriginated, but God of God, the father being the head, and fountain of all, &c. and then proceeds, as follows:

'These

‘ These and the like concessions, says he, are sufficient for any purpose; I trouble myself no farther. As to those *metaphysical distinctions*, which are so frequently met with in writers on this subject, I do not think I have any concern with them, pretending to know no more of this matter than what the scripture plainly teacheth me. I have been sometimes amazed to see such subtleties in men professing a religion of the greatest simplicity. It is to me, I own, no recommendation of any cause, that the abettors of it are obliged to have recourse to *abstruse terms*, and especially when they introduce such terms into any system that pretends to be christian. You meet with nothing of this sort in the writings of the apostles. These holy men were no *metaphysicians*: nor did their blessed master teach them any thing that should make them so. Wherefore I content myself with their plain instructions, finding much more satisfaction from them, than I do from any human writers, especially those who use so many and so nice distinctions; tending more to puzzle than enlighten the understanding, and having little influence, that I can see, upon the heart, in order to make it better.’

In the remaining part of this excellent performance, (the whole of which breathes a truly catholic spirit), there are many judicious observations: but we shall close our account of it with the following words of our author: ‘ All that I shall say further in regard to this great subject, and the manner of debating, explaining or enforcing it, is this. I approve of no nice speculations upon divine truths. I admire no scholastical phrases, or terms of art, when applied to a doctrine which is matter of revelation only; and wherein neither schools, nor arts, have any thing to say farther, nor can say any thing more clearly or more certainly, than what God hath said. I commend no imposition upon mens judgment; no dictating by one man, what shall be believed by another; no confining religion within the limits of a party; no damning of those who differ from us; no uncharitableness about doctrines, where mens lives are honest, and where they do the best they can to believe and live according to the gospel. I am for every thing that is charitable, for every thing that is rational, for every thing that is evangelical. I admit all and every article that the gospel hath revealed. I exclude nothing that is there contained. I embrace, with the whole bent and delight of my soul, all the manifestations of God to man. I acknowledge, I adore, with the utmost simplicity and reverence,

reverence, and with the greatest submission of mind, the holy Trinity, Father, Son, and holy Ghost, as revealed in scripture. There I rest. More than the scripture teacheth me, in matters of pure revelation, I desire not to know; and none, in such matters, cannot be taught me by men. These are my sentiments, and I expose them freely to the censure or approbation of the world.

ART. XL. *Conclusion of the account of the second Volume of Dr. Foster's discourses. See Review for March.*

THE doctor, having finished his discourses on what are peculiarly styled relative duties, proceeds in the tenth chapter, to give a summary account of justice. He shews, that justice, in general, consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them, upon all occasions; sacred and inviolate;—in being just to the merit of others, and just to their very infirmities, by making all the allowances in their favour, which their circumstances require, and a good-natured and equitable construction of particular cases will admit of;—in being true to our friendships, to our promises, and contracts;—and in being just in our traffic, just in our demands, and just, by observing a due moderation and proportion, even in our resentments.

But, in order to our having a clearer idea of the virtue of justice, he considers distinctly the christian rule of equity, and the occasion, on which it was introduced, by our Saviour, as an inviolable part of the *moral law*, in his sermon on the mount. ‘In this discourse, says he, we have the largest scheme of morality, in one view, that is to be found in the whole new testament. The particular design of it was, to restore the law of nature to its original purity, in these instances, in which it had been either partially stated, or grossly corrupted, by the glosses and comments of Jewish doctors; and, by a multitude of vain traditions, imposed upon the people as sacred, which, in a great measure, vacated the obligation of it. We are not, therefore, to expect, in this discourse, a compleat abstract of christian morals, in a regular connected system; because it was chiefly intended to rectify abuses, and remove blind prejudices, which enslaved men’s minds, and perverted their no-

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tions of good and evil: it is natural, however, to observe, that the virtues, therein recommended, are rationally explained, reduced to their right principles, urged in their proper extent, and enforced by the most powerful, sublime, and generous motives; and that the strictest care is taken, to inculcate the necessity of good inward dispositions, and regular passions; and make us, principally, to regard that integrity, and rectitude of heart, in which the perfection of human nature consists.

‘The Jews, it must be owned, had very strong and exalted sentiments of virtue, communicated to them in the writings of the old testament; and, especially, by the prophets; who were sent, when they were most degenerate, most extravagantly zealous for ceremonies, but loose and dissolute in their morals, to bring them back to the practice of the eternal rules of truth, and righteousness. But, notwithstanding this, at the time of Christ’s coming, their piety was little more than formality and superstition; and yet, upon this they highly valued themselves, and made a public ostentation of what was dishonourable to God, and a reproach to human reason; they had learned, it seems, in those days, to separate religion from morality. It was, therefore, of the utmost importance, that our blessed Saviour should, particularly enforce the laws of justice and charity; and represent them as essential points, in the religion of *Moses* and the prophets; making them, at the same time, indispensable branches of his own scheme of religion: for, by this means, none can hope to atone, for defects in the social virtues, by ceremoniousness, and the warmest raptures of enthusiasm,—without opposing, at once, the light of nature, and the principles and dictates of revelation.’

The subject of the eleventh chapter is, self-love, and its excesses. And here the doctor paints, in lively colours, the baseness, guilt, and fatal consequences of a narrow and selfish temper: shews, that it is subversive of all social virtue; that covetousness, oppression, pride, ambition, and, in a word, all that black and hellish train of vices, that deface the beauty and order of the moral creation, spring directly from it. ‘But, says he, wouldest thou appear in the highest amiableness and dignity of a reasonable being? wouldest thou refine thy nature to a god-like lustre? wouldest thou partake, as far as the imperfection of thy frame will allow, of the highest happiness of him, who is all-perfect?’

all-perfect? Imitate his goodness; his universal, invariable goodness. The highest stations of worldly dignity cannot derive such exalted honour to their possessors: and the happiness, arising from hence, is so worthy our noblest powers, that it will suffer greatly by a comparison with the pleasures of the *Epicure*, the pleasures that result from worldly power and grandeur, or any other, the most admired and applauded sensual gratifications. For the latter are, most of them, mere brutal enjoyments, and all empty, superficial, and transitory; and attended with uneasy and bitter reflections: whereas the pleasures of benevolence are truly sublime; at the same time that they refresh, they also enlarge and strengthen the mind; and, the oftener they are repeated, the more effectually will they fix in it great and noble sentiments. They are pleasures that will bear a review, and improve upon being examined: and, the more a man abounds in them, the more solid satisfaction will he enjoy in the present world; and have the more comfortable prospect, with respect to his future existence.

The twelfth chapter consists of two sections. In the first of which, the doctor treats of mercy, in its several parts; but chiefly of compassion towards the indigent and distressed, and of a placable, propitious disposition. In order to our forming a clear and full idea of mercy, he observes, that it is not, merely, the strong and forcible instinct of compassion, which is planted in our frame;—that it is not a wild and indiscriminate, but a wise and well-regulated principle, not impelled and urged on, in its operations, by mere biases and bent of nature, but distinguishing between objects, as a dictate of reason;—and that a merciful, if it be a *right*, must also be a *religious* temper, regarding God as the author of the dictates of humanity and compassion. All the offices of mercy, he tell us, may be reduced to the following heads: *viz.* indulgence to the infirmities and errors of our brethren, in opposition to harshness and severity;—proportioning the services we expect from them to their capacity and strength, in opposition to rigour and oppression;—gentleness and moderation, in opposition to stiffness and inflexibility;—compassion towards the miserable of all sorts and degrees, especially towards the poor and indigent, in opposition to a cruel and insensible temper;—and, lastly, a soft, relenting, and propitious disposition towards those who at any time offend, in opposition to extremes of punishing, and an unnatural delight in human misery.

On the last branch of mercy our author bestows a full and distinct consideration ; enforces the practice of it from the strongest motives ; and gives several extracts from ancient writers, to shew what were the dictates of heathen wisdom and philosophy, with respect to so important an article of social morality.

In the second section he treats of private friendship, and the love of our country : but the greatest part of what he says on this subject, the reader may find in his excellent sermon on the perfection of the christian scheme of benevolence.

The doctor introduces the thirteenth chapter, wherein he treats of *unity* and *peace*, with observing, that the attention of mankind is most difficult to be fixed to duties of self-evident certainty and importance ; and that, in cases where our duty is plain and unquestionable, and of universal moment and concern, ill-humour and pride generally make the strongest opposition ; and the influence of irregular habits and licentious passions, is both more perverse and incorrigible in itself, and malignant in its effects. The reason he assigns for this is, because the obligations to piety, universal benevolence, and the social virtues, are most pure and disinterested ; require a temper weaned and alienated from the desire of a contracted partial good ; and, consequently, directly contradict the most prevailing, wrong biases of human nature.

After briefly fixing the extent of *unity*, and shewing who the persons are, among whom it ought always to be cultivated, he proceeds to enquire into the *nature* of the *unity*, which both reason and religion commend. ‘ This, says he, is a fundamental and most important question. For, unless we can settle clearly wherein this unity consists, it must be impossible for us to determine, whether it be either amiable, or beneficial : since it is most certain, that we can believe and affirm nothing of that, of which we know nothing ; and, while our *notions* are dark, uncertain, and confused, we can only *speak* with darkness, confusion and uncertainty.

‘ All mankind, indeed, seem to be agreed, that some kind of unity is absolutely necessary : but they have, for the most part, understood it wrong ; and have, therefore, proposed impossible and romantic schemes, which can never take place ; and their very zeal for unity has occasioned infinite and incurable divisions. And thus it must ever happen, to the disturbance of the peace of societies, civil and

and religious, unless we aim at an unity that is possible and natural.

Now this cannot be unity of belief, and speculative opinion: because men's understandings, their opportunities for enquiry, their means of knowledge, are vastly different; and, while these differences continue, (as they doubtless will, being a part of the original constitution of things, to the end of the world), it is absurd to expect, that their apprehensions will be exactly the same. This kind of unity is above the present state and circumstances of human nature. Tyrants may attempt to force it; the crafty and ambitious may eagerly contend for it, to serve their secret purposes; and the bigot, from self-conceit, and narrowness of mind: but the thing itself can never subsist, unless the condition of men be entirely changed, and their nature new-modelled. Their faculties must be raised to the same degree of strength and clearness, and their helps and advantages must likewise be equal, before it can be supposed, that their sentiments will perfectly, and constantly correspond, even in points of moment and importance. Or, however, there is but one possible way, by which such an *unnatural union* can be introduced; and that is, by the blind unthinking compliance, and implicit stupidity of the generality of mankind.

But if this be admitted as true, viz. that unity of opinion is a thing never likely to happen, from the frame of human nature; may we not accord in one outward profession, and agree to maintain, in all matters of consequence, for the sake of regularity and peace, an harmony of sounds, though our inward sense be different? It is certain that men may consent to this; but what valuable end will it answer? Is such an unity as this desirable, that can only be supported by bare-faced hypocrisy, that exchanges real religion for formality, and has a direct tendency to banish virtue out of the world, and destroy the first foundations of mutual faith and confidence? Can that be a pleasing unity, which disfigures human nature, and represents it, to outward appearance, quite opposite to what it is in itself? Can it be an agreeable thing, always to wear a mask, and be obliged to conceal the true sentiments of our hearts? or, can such an unity as this deserve to be stiled *good*, which must effectually prevent the propagation of truth, and all those improvements and discoveries, which we are capable of communicating one to another; which can only serve to
transmit

transmit ignorance and darkness, perpetual and inviolable, to all succeeding generations?

‘As the whole of this is neither religion, nor common sense, but substituting a mere name and pretence of order, in the room of that natural order which almighty God has established; peace and harmony, so far as they are worthy our care, and contribute to the purposes of virtue, and the good of mankind, may unquestionably be preserved without it. To agree in opinion is entirely out of our power. To profess alike, whilst we believe differently, is base, dishonest, and destructive of the most sacred obligations, and, upon that account, ought never to be the matter of our choice.—So that neither of these can be any part of that unity, which we are bound to cultivate, as a religious and moral duty: but the whole sum of it must be resolved into this; that condescension, mutual forbearance, and an harmony of mild, benevolent affections supply the place of that uniformity of faith and profession, which are, morally speaking, impossible.’

Having thus fixed the proper notion of unity, the doctor proceeds to shew the happy consequences of concord and harmony, and the fatal effects of strife and discord. ‘Let us suppose, says he, discord and variance to prevail universally, how would the world subsist? where could social happiness be found, if there was nothing but mutual jealousy, distrust, and emulation; each supplanting his neighbour, and providing a separate gratification for himself? In families, there can be nothing but confusion, while contention and discord reign. In kingdoms, faction and the strife of parties create publick distress and perplexity. And, in the church of Christ, the effects of dissension and opposition, of rash excommunications, and causeless schisms, have been extremely deplorable: to the oppression of truth and right; the making christian assemblies seminaries of bitterness and enmity; prostituting the adorable character of the blessed Saviour of mankind to the profane scoffs of atheists and libertines; and, in a word, almost to the utter extinction of every thing, but the bare name of christianity.

‘When the professors of this most holy and excellent religion are imperious and domineering, and foment cruel and unnatural divisions; when they break the *one body of Christ*, and multiply it into little cabals, reviling, and disclaiming all relation to each other; when they are contentious, and, without thinking of charity and moderation, engage in violent disputes about the holiness of days, and gestures,

gestures, and garments, and crossings, or the *orthodoxy* of sounds, that have no determinate meaning, or the several ways of explaining what is allowed to be inexplicable; and instead of humility and peace, gentleness and simplicity of manners, the real characters of corrupt and degenerate christians are, haughtiness, impatience of contradiction, and an implacable stubborn spirit: the cause of christianity is more dangerously wounded by such excesses as these, than by all the wit and arguments of its most ingenious and subtle opposers.—And, notwithstanding its truth and divinity, infidels will load it with contempt; nor, indeed, can it be expected to flourish and gain proselytes, while it is thus dishonoured and betrayed by its pretended friends.

‘Add to this, that divisions and animosities obstruct the increase of christian knowledge, by infusing strong prejudices, by inflaming the passions, and darkening the understanding; and by withdrawing the attention from the essential doctrines of the gospel, and fixing it upon those minute and trifling points, which are, generally, the subjects of most furious and scandalous debates. No less fatal are they to the christian virtues of righteousness, long-suffering, meekness, fidelity, and goodness; which are all obliterated and effaced, in proportion to the increase of discord and variance.’

Our author closes this chapter with laying down some directions, for the better preserving peace amongst individuals, with which public peace has, and always must have a strict and necessary connection. He recommends it as absolutely necessary, that we mortify all those turbulent and irregular passions, and avoid all those vices, which have a tendency to destroy peace, and are the immediate springs of strife and variance;—that we abstain carefully from every thing, whereby our corrupt passions will be inflamed; and, particularly, from all intemperate revellings and excesses;—that we be affable and obliging to all, meek and condescending, prudent and circumspect in our conduct; and, particularly that, instead of expressing a disesteem and scorn of any, we shew them rather more respect than they deserve, provided it be in such instances, as will not gratify and strengthen an ill principle of vanity, nor, consequently, vitiate and corrupt their minds;—that we cultivate frank and open behaviour;—that we be not forward to engage in unnecessary disputes;—and that we be not inquisitive about other people’s affairs, nor pry into their secrets.

In the last chapter of this work, our author treats of humility and meekness. He introduces it with observing, that humility does not consist in thinking worse of ourselves than we really deserve; that it is not pride in any man to reckon himself a good and virtuous person, if he truly is so, or to prefer himself to others, whose lives are evidently wicked and immoral; this being no more than forming a right judgment of things. 'And yet, says he, many seem to think, that it is of the *essence* of humility, to entertain the meanest and vilest opinion of themselves they can possibly form; they set out with this false principle, that they cannot degrade themselves enough: and thus they are not only deprived of that satisfaction and comfort, which are the natural reward of their integrity; but proceed so far, as to make it one part of the principal character of a *saint*, to think and speak such ill things of himself, as, if true, would infallibly prove him to be *in the very gall of bitterness, and the bond of iniquity*.

'Such apprehensions as these must necessarily weaken all the ties of moral goodness, as, in their consequences, they plainly represent him to be the most *religious*, who is, in his true character, the *worst* of men; and suppose, that the virtues of society, instead of being necessary offices of true religion, are, both with respect to the inward disposition, and the outward act, things that a humble pious christian may be wholly destitute of: and they are attended with this additional ill consequence, that, as men are generally apt to judge of others by themselves, they will naturally think the whole race of mankind, to whom their social duties are to be paid, to be a set of such vile miscreants, as cannot, reasonably, be deemed worthy of their esteem and friendship.

'Again, another very mischievous and unsocial description of humility is, to make it consist in despising and vilifying *reason*, and in representing *religion* as not the matter of our deliberate conviction, and free choice: for this is, in effect, destroying all the boundaries of right and wrong, and making the very notion of virtue and vice an absolute contradiction. The same may be said of all those accounts of the duty of humility, which dishonour human nature, by representing it as a monstrous composition of spleen, meanness of spirit, and of all other base and ungenerous dispositions, which naturally tend to oppose the good of mankind; and which, if it was the true state of the case, would furnish a plausible excuse for the vices of the sensual,

the proud, the cruel, from the necessary malignity and deprivation of human nature: of those accounts likewise, which teach *christian humility* to undervalue and disgrace *morality*; and, by necessary consequence, all the social virtues.——I do not pretend to assert, that, with those who espouse and zealously propagate such principles as these, they have this real effect, *viz.* to prevent their being meek, beneficent, and true lovers of mankind; but only, that this is their direct and natural tendency, though it may be obstructed, in particular instances, by other accidental causes. Having thus guarded against some gross mistakes, I proceed to explain more directly, wherein true humility consists; and shall,

“ First, consider it as an *inward principle*; as the *temper and habit* of the mind. In this view, it implies a general knowledge of human nature, and just apprehensions concerning it—that we are truly sensible of the limitation of its faculties, and the imperfection of its knowledge and goodness; which will suppress haughtiness and arrogance, vices that are highly detrimental to the peace and order of society. True humility teaches us, to consider ourselves as beings of a mixed make, compounded of understanding and appetite, or, in other words, of an intelligent and sensitive nature: who, with respect to the inferior part, are nearly allied to creatures below us, and whose intellectual capacities are narrow and confined: that we have many desires, which we cannot satisfy; are pressed with wants, which we cannot relieve; and liable to numberless cares, crosses, and disappointments. This is the real state of things: and therefore human nature, in the general consideration of it, can make but a *lowly* appearance in the eyes of humble and impartial minds, if compared with the various orders of intelligent beings, which may be conceived to be above it; but especially, with the absolutely perfect creator of all things. And these, surely, are sentiments which must, in the strongest manner, enforce every social virtue: while the contrary dispositions of pride and high-mindedness tend utterly to efface the impressions of modesty, justice, and humanity.——

As the excellency of virtues is oftentimes more strongly illustrated, by exposing the depravity and pernicious consequences of their contrary vices, our author enlarges his reflections upon this subject; and considers *pride* in its manifest contrariety to human nature, as rational, animal, moral, or social. He shews, that man's intellectual capacities,

though an eminent prerogative, and a distinguished excellence in human nature, when compared with the mere instincts of inferior creatures, afford no foundation for haughtiness and vain ostentation, but, on the contrary, yield the strongest arguments for humility;—that the whole animal frame, in every view of it, affords mortifying reflections, and is a scene of humiliation, very proper to be often represented to our minds, in order, thoroughly, to extirpate all the seeds of arrogance and pride;—that a too high opinion of one's self, on account of his goodness, is altogether as gross and inexcusable an excess, as to be over-conceited of his wisdom;—and that outward honours, the advantages of situation and fortune, and all the external trappings and decorations of life, may be the effect of chance, of wrong judgment, of fancy and partiality, or spring from baseness of temper, and successful wickedness: and that, in what manner soever they are acquired and conveyed to the immediate possessor, they can add nothing to his true worth, which is entirely *intrinsic*; independent on titles, and arbitrary marks of dignity; independent on the favour of princes, or giddy applauses of the multitude, or on any accidents and revolutions in the course of human affairs.

As *modesty* and *humility* are in many points, in a great measure, coincident, our author says little of the former; only observes, that it does not denote a tame, pusillanimous temper, that has not resolution enough to assert its natural and just rights—that it is not an indolent temper, unconcern'd about the general state of the world, and its own situation and character in it—that it is not an over-awed, timorous, and depressed spirit—but that it stands opposed to discontent and inquietude, to pride and turbulence of spirit, to intemperate excesses of passion and anger, and, finally, to extremes of resentment, and a boisterous revengeful disposition.

As the offices of devotion, subjoined to these discourses, breathe such a spirit of rational and animated piety, and contain such exalted and honourable sentiments of the divine nature and perfections, our presenting our readers with one of them, will not, we apprehend, stand in need of any apology.

A general prayer: or, A prayer for common occasions.

O *Most glorious and for ever blessed Lord our God, whose kingdom ruleth over all: thy kingdom is an everlasting kingdom, and thy dominion endureth from generation*

to

to generation. *We desire to prostrate our souls at the foot-stool of thy glorious throne, adoring thee as a being of transcendent and incomprehensible majesty, of absolute rectitude and perfection of nature, of spotless purity, of strict inflexible justice, of unerring and fathomless wisdom, of boundless uncontrollable power, of unlimited unchangeable goodness, worthy to be praised, feared, and loved by all thine intelligent creatures. We desire, with the humblest reverence, to adore thee, as the great creator of heaven and earth, and of all things visible, and invisible; who hast displayed thine infinite power, wisdom, and goodness, in the most illustrious and astonishing manner, in all thy works of creation: so that the heavens declare thy glory, and the firmament sheweth thine handy-work; the whole earth is full of abundant testimonies of thy loving-kindness and mercy; and the minutest of thy works praise thee.*

We adore thee, likewise, as the supreme lord and governor of all things, whose sovereign and efficacious providence is over the whole universe; conducting and disposing all events for the general good of thy creatures, and for the particular advantage of those who sincerely serve thee, and place their humble trust and confidence in thy mercy. We most highly rejoice, that thou the Lord God omnipotent, most wise, most righteous, and most merciful, reignest. We rejoice in the propitioussness and clemency of thy government, in the reasonableness, equity, and purity of thy laws. We esteem it our high honour, and our inestimable privilege, that we have liberty to spread our wants and difficulties before thee; who art able to do exceeding and abundantly for us, beyond all that we are able either to ask or think, and art tenderly concerned for the happiness of all thy creatures. We refer ourselves, and the management of all our concerns, to thine unerring conduct, being solicitously careful for nothing, but in every thing, by prayer and supplication, with fervent and devout thanksgivings, making known our requests unto thee. Overlasting father of mercies, O God and father of our Lord Jesus Christ, incline a favourable ear to our supplications; and enter not into strict judgment with us, thine unrighteous and unworthy servants!

We have great reason, O God, with shame, and remorse, and the deepest contrition of soul, to confess before thee our manifold sins, and the heinous and aggravated provocations, which we have offered to thine heavenly majesty. We have offended against thee, our creator, and father, our supreme and most righteous governor, our constant benefactor, and the

control or extinguish; that so, throughout the whole of our conduct, we may dignify our natures, and recommend religion; be lovely in ourselves, and agreeable and useful to others; and endeavour, to the utmost of our capacities, to introduce universal peace, concord, and happiness.

And that we may be the more effectually disposed for performing the indispensable duties which we owe to thee our God, and to our fellow-creatures, may we be strict in all the offices of self-government, and restrain all our affections and appetites within due bounds, that they may all remain in a state of strict subordination to the eternal law of reason, and the holy gospel of our Lord Jesus Christ. May we be sober, and chaste, and temperate in all things, and keep our hearts with all diligence, because out of them are the issues of life; remembering, that thine all-seeing and heart-searching eye, O most holy governor of mankind, is upon us, and that thou wilt bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

O Lord, who knowest our frame, and rememberest that we are but dust, have compassion on our frailty and infirmity, and suffer us not to be tempted, beyond what we are able to bear, that we may never remove our integrity from us, and that our hearts may not reproach us as long as we live; but that this may be the constant matter of our rejoicing, even the testimony of our consciences, that, in simplicity, and godly sincerity, we have had our conversation in the world. Let no difficulties ever discourage us, or break the force of our pious and holy resolutions. Let none of the allurements and vain pleasures of this world debase our minds, and taint and corrupt our innocence. Let us not, for the sake of such superficial, transitory, and unsatisfying trifles, forfeit our hope of immortality. But let the consciousness of our sincere endeavours to serve thee, and answer the end of our creation, support us under all the revolutions and changes, and under all the disappointments and calamities of life; and fortify us against the anxieties and terrors of death: and, O God, in that awful day, when the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat, and the earth, with all the works of it, shall be burnt up;—and when thou, supreme over all, shalt by Jesus Christ, render unto every man according to his deeds, may we be able to lift up our heads before thee, with humble confidence and joy, and have an entrance

entrance administred to us abundantly, into thine everlasting kingdom of glory.

O father of lights, thou eternal fountain of wisdom, what we know not, teach thou us; what there is amiss in us, dispose us thoroughly to reform; what there is good in us, do thou help us to perfect. O God of infinite purity, deliver us from the dominion and tyranny of irregular lusts, from the darkening and enslaving power of corrupt and criminal prejudices, from the influence of vain customs, and the contagion of evil examples; that we may dare even to be singularly good, and, in times of uncommon and general depravity, to stand up, though it were alone, for thine honour, O God, for the happiness of human nature, and for the sacred and immutable principles of true religion; and prepare us for all events of thy providence, that we may behave with honour to our reasonable frame, with honour to our christian profession, and to our particular characters and stations in life. Thus may we, by continually improving, under thine over-ruling guidance and direction, in generous and divine dispositions, and by a strict course of rational piety, of steady, persevering, cheerful, and amiable virtue, adorn the doctrine of God our Saviour; and, having made the best preparation for our great change by death, and for the awful consequences of it, may we, with serenity of mind, and peace of conscience, look for thy mercy unto eternal life, through Jesus Christ, our Lord.

And now, O God, we resign ourselves to thy care and guidance. Defend us this day [or night] from the innumerable evils and dangers, to which we are exposed; prosper us in all our just, lawful, and honourable designs and undertakings; and may we acknowledge thee in all our ways. Direct us by thine unerring wisdom, defend us by thine almighty power, and provide for us by thy never-failing goodness, while we are in this uncertain transitory life; and, after death, we most humbly beseech thee, O God of our salvation and hope, to be our inheritance, and exceeding great reward, through Jesus Christ our Saviour, who hath taught us, when we pray, to address ourselves to thee, as

Our Father, who art in heaven. Hallowed be thy name. Thy kingdom come, thy will be done in earth, as it is in heaven. Give us, this day, our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

ART.

ART. XLI. *An essay on musical expression.* By Charles Avison, organist in Newcastle. 12mo. 2s. Davis.

IT gives us no inconsiderable pleasure, to see excellent artists (for such Mr. Avison is well known to be) favouring the public with their reflections on the several arts they profess. An eminent and ingenious practitioner can hardly fail to make some useful observations in regard, at least, to the practice of his art; and it were to be wished, that our great masters of the mechanical, as well as liberal arts, had public spirit enough to communicate their discoveries to the world: for they have certainly the best opportunity of correcting false theories, and improving such as are defective.

As to the essay before us, it is a truly ingenious performance. And though some may think it too general and vague, yet we cannot help being of opinion, that the speculative, no less than the practical musician, will find many things in it deserving his notice; not to mention the elegant and easy dress in which our author has clothed his thoughts. It is divided into three parts: in the first, he treats of the power and force of music, and the analogies between it and painting; in the second part, he considers musical composition, as consisting of harmony, air, and expression; and in the third, he treats of musical expression so far as it relates to the performer.

Passing what is said on the power of music, we come to the correspondence he has pointed out between it and painting: this he has done in the eight following particulars.

1. They are both founded in geometry, and have proportion for their subject.

2. As the excellence of a picture depends on three circumstances, *design*, *colouring*, and *expression*; so in music, the perfection of composition arises from *melody*, *harmony*, and *expression*. *Melody*, or air, is the work of invention, in arranging simple musical sounds in a regular progression, either ascending or descending; and is directly analogous to *design* in painting. *Harmony*, which is a combination of several progressions of this kind, gives beauty and strength to the established melodies, in the same manner as *colouring* adds life to a just design. And in both cases, the *expression* arises from a combination of the other two, and is no more than a strong and proper application of them to the intended subject.

3. As

‘ 3. As the proper mixture of light and shade (called by *Italians chiaro-oscuro*) has a noble effect in painting, and is indeed essential to the composition of a good picture; so the judicious mixture of *concord*s and *discord*s is equally essential to a musical composition: as shades are necessary to relieve the eye, which is soon tired and disgusted with a level glare of light; so discords are necessary to relieve the ear, which is otherwise immediately satiated with a continued and unvaried strain of harmony. We may add, says he, for the sake of those who are in any degree acquainted with the theory of music, that the *preparations* and *resolutions* of discords, resemble the soft gradations from light to shade, or from shade to light, in painting.

‘ 4. As in painting there are three various degrees of distances established, viz. the *fore-ground*, the *intermediate* part, and the *off-skip*; so in music, there are three different parts strictly similar to these, viz. the *bass*, the *tenor*, and the *treble*. In consequence of this, a musical composition without its bass, is like a landscape without its fore-ground; without its tenor, it resembles a landscape deprived of its intermediate part; without its treble, it is analogous to a landscape deprived of its distance, or off-skip. We know how imperfect a picture is, when deprived of any of these parts: and hence we may form a judgment of those who determine on the excellence of any musical composition, without seeing or hearing it in all its parts, and understanding their relation to each other.

‘ 5. As in painting, especially the nobler branches of it, and particularly in history-painting, there is a principal figure which is most remarkable and conspicuous, and to which all the other figures are referred and subordinate; so in the greater kinds of musical compositions, there is a principal or leading *subject*, or succession of notes, which ought to prevail, and be heard through the whole composition; and to which both the air and the harmony of the other parts ought in like manner to be referred and subordinate.

‘ 6. So again, as in painting a group of figures, care is to be had, that there be no deficiency in it; but that a certain fullness or roundness be preserved, such as *Titian* beautifully compared to a bunch of grapes; so in the nobler parts of musical composition, there are several inferior subjects, which depend on the principal: and here the several subjects (as in painting, the figures do) are as it were to *sustain* and *support* each other: and it is certain, that if any

any one of these be taken away from a skilful composition, there will be found a deficiency highly disagreeable to an experienced ear. Yet this does not hinder but that there may be perfect composition in two, three, four, or more parts, in the same manner as a group may be perfect, tho' consisting of a smaller or a greater number of figures. In both cases, the painter or musician varies his disposition according to the number of parts, or figures, which he includes in his plan.

7. As in viewing a picture, you ought to be removed to a certain distance, called the point of sight, at which all its parts are seen in their just proportions; so in a concert, there is a certain distance, at which the sounds are melted into each other, and the various parts strike the ear in their proper strength and symmetry. To stand close by a bassoon, or double bass, when you hear a concert, is just as if you should plant your eye close to the fore-ground, when you view a picture; or, as if, in surveying a spacious edifice, you should place yourself at the foot of a pillar that supports it.

8. The various styles in painting:—the grand—the terrible—the graceful—the tender—the passionate—the joyous, &c. have all their respective analogies in music. And we may add, in consequence of this, that as the manner of handling differs in painting, according as the subject varies; so in music, there are various instruments suited to the different kinds of musical compositions, and particularly adapted to, and expressive of its several varieties. Thus, as the rough handling is proper for battles, sieges, and whatever is great, or terrible; and, on the contrary, the softer handling, and more finished touches, are expressive of love, tenderness, or beauty: so in music, the trumpet, horn, or kettle-drum, are most properly employed on the first of these subjects, and the lute or harp on the last.

Thus far our author carries the resemblance between music and painting; and then proceeds, in the second part, to examine the proportion there ought to subsist between the *melody*, *harmony*, and *expression* of musical compositions; which are only perfect, when these three are united in their full excellence. The chief endeavour, therefore, of a skilful composer, he observes, ought to be, to unite all these various sources of beauty in every piece; and never so far regard or idolize any one of them, as to despise and omit the other two. This he illustrates by vari-

ous

ous examples of eminent musicians, on whose excellencies and defects, in this respect, he has abundance of ingenious remarks.

He introduces part third, with pointing out several blemishes both in the composer and performer; and, after making some judicious reflexions on the different kinds of musical instruments, he has the following thoughts in regard to the performance, whether in the church, the theatre, or the chamber. 'These, he observes, ought to be distinguished by their peculiar expression. It may easily be perceived, that it is not the time and measure, so much as manner and expression, which stamps the real character of the piece. A well-wrought *allegro*, or any other quick movement for the church, cannot, with propriety, be adapted to theatrical purposes; nor can the *adagio* of this latter kind, strictly speaking, be introduced into the former: I have known several experiments of this nature attempted, but never with success. For the same pieces, which may justly enough be thought very solemn in the theatre, to an experienced ear, will be found too light and trivial, when they are performed in the church: and this, I may venture to assert, would be the case, though we had never heard them but in some anthem, or other divine performance; and were, therefore, not subject to the prejudice which their being heard in an opera might occasion.'

'It is also by this efficacy of musical expression, that a good ear doth ascertain the various terms which are generally made use of to direct the performer. For instance, the words *andante*, *presto*, *allegro*, &c. are differently applied in the different kinds of music above mentioned: for the same terms which denote *lively* and *gay*, in the opera or concert style, may be understood, in the practice of church-music, as *cheerful* and *serene*; or, if the reader pleases, less lively and gay. Wherefore the *allegro*, &c. in this kind of composition, should always be performed somewhat slower than is usual in concertos and operas.

'By this observation, we may learn, that these words do not always convey what they import in their strict sense, but are to be considered as relative terms; and though they should fully answer the composer's intention, by communicating to every performer the nature of each particular style, they are nevertheless the best yet found out. In vocal music the performer can never fail; because, if the different passions which the poet intends to raise, are justly distinguished

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distinguished and expressed by the composer's art, he will feel this happy union of both arts, and thence join his own to perfect the whole.

‘With regard to the instrumental kind, the style and air of the movement must chiefly determine the exact time or manner in which it ought to be performed: and unless we strictly attend to this distinction, the most excellent compositions may be greatly injured, especially when the composer is not present, either to lead, or give the air of his piece.’

He concludes the whole, with giving several directions for the just, or expressive, performance of concertos; and thinks it a great hardship, that the fate of musical compositions should depend on the random execution of a set of performers, who have never previously considered them, examined the connection of their parts, or studied their general intention. ‘Was a dramatic author in such a situation, adds he, as that the success of his play depended upon a single recital, and that too by persons thus unprepared; I fancy he would scarce chuse to run the risk, tho’ he had even Mr. Garrick for one of his rehearsers. Yet what the poet never did, or ever will venture, the harmonist is of necessity compelled to, and that also frequently, when he had not yet acquired a character to prejudice the audience in his favour, or is in any situation to prevent their first censure from being determinate and final.’

ART. XLII. ANTONII ALSOPI, ædis CHRISTI olim Alumnii, *Odarum libri duo.* 4to. 6s. Knapton.

THESE terse and purely classical odes breathe at once the ease and festivity of *Horace*, and preserve his remarkable felicity of diction, without that servility he condemns. The celebrated writer has a masterly variety of style, whether he rises to the sublime, dissolves in the pathetic, or sports in his familiar odes to his friends. His first ode, the *To Deum*, pretty closely translated, is a specimen of his soaring; his elegiac ode on the death of queen *Mary* is a well-raised expression of grand and elevated sorrow, if we may be allowed the terms; but that upon the death of his wife seems the most tender, the most sweetly plaintive and pathetic *Latin* poem we ever remember to have read. The frequent imagery is very affecting and natural, and the language

language so correspondently adapted to it, that it is impossible to forbear sympathizing in his affliction: As it is pretty long however, we have chose his ode to Sir *John Dolben*, baronet, an adept in music, for a specimen; and shall observe, if it was to have an *English* title, it might properly be called, COUNTRY MUSIC. But two odes in this edition, to the best of our recollection, have been printed before: these are *Charlatus Percivallo suo*, and its responsive one, which, together with the *Hirco-cervus*, an hexameter poem of his, are in the *Musae Anglicanae*. We hear with pleasure, that an intimate friend of the deceased author's, to whom several of these little poems are expressly addressed, talks of obliging our literary readers with a very entertaining supplement to this collection, by publishing an humorous *epitaphium* of mr. *Alsep's* to the reverend dr. *Nicals*. Indeed our author never appears more in his natural vein and easy character, than in those social, spirited and entertaining addresses to his elegant intimates. But should any frigid critic object to this warmth of our approbation, that no great depth is requisite to such short familiar addresses; while we admit some truth in this, we must aver a certain flow and ease indispensibly necessary, which nature only can confer; and without which any attempter would find his imitation of them as difficult as unsuccessful.

—————*finet, frustra que laboret*

Ausus idem—————

HOR.

JOHANNI DOLBEN.

Musicae praestes et amice musis,
O chori ductor, tibi servit omnis
Omnibus nervis fidicen, fidesque
Neque felix.

Te tuus Croesus docilis aedonum,
Parque Purcello genius remulcet:
Interim, quae sit, patienter audi,
Musica ruris.

Sole nondum orto excubitor fidelis
Gallus assuetus vocat ad labores;
Et comes nidi bene cantilenam er-
ditur ab ovo,

Sat

Sat tibi notum quid alauda manè,
 Quid canat noctu Philomela; non te
 Aut loquax picus latef, aut futuri
 Praescia cornix.

Fors tamen nescis ut agrestium auri
 Perplacet late resonans flagellum,
 Mordei terror; neque te caballi
 Pendula collo

Aera delectant, hilarisve acutum
 Sibilum aurigae. Tamen hoc ubique
 Rusticus gaudet sonitu, nec Hebro
 Invidet Orpheum.

Arte contendant quibus ars magistra est:
 Et satis nostro modulo vel agni
 Scire balneum, aut querulam columbae
 Murmur amantis.

Dulce sat vestrae citharae, satemur,
 Dant melos: nobis melius quid avert
 Musica, et gratis vicibus remiscet
 Utile dulci.

Grunniunt porci? Boream ingruentem
 Certus exspecto: anser anasve fridet?
 Mi domi plando, et video cadentes
 Aridus imbres.

Quin notis istis tibi certiora
 Signa promitto: valido beatu
 Ter canit post plaustra, domum reduco,
 Messor, aristas.

Omen hoc laetus rapio, horreisque
 Congero messem: sapiens bonusque
 Unum ob hoc dicor, quia plena turgent
 Horrea frugum.

Si sapis, si vis sapere, hac aedidum
 Urbis atque aulae satur: hic remotus,
 Hic chori primus, canito, hordea inter,
 Farra forumque.

Sin rudem nolis decorare pompam;
 Mittito vel quod recinat coloni
 Guttur, aut saltem indocilis modorum
 Dictet agrestis.

ART. XLIII. MISCELLANEOUS TRACTS. *By the late reverend and learned Convers Middleton, D. D. Never before published. To which are added, some scarce pieces of the same author, that were printed in his life-time.*
4to. 12s. sew'd. Manby and Cox.

BESIDES several scarce pieces printed in *dr. Middleton's* life-time, the public is here presented with all his posthumous tracts, which are as follows: Some cursory reflections on the dissention, which happened at *Antioch*, between the apostles *Peter* and *Paul*—Reflections on the variations, or inconsistencies, which are found among the four evangelists in their different accounts of the same facts—An essay upon the gift of tongues, &c.—Some short remarks on a story told by the antients, concerning *St. John* the evangelist, and *Cerintus* the heretic, &c.—An essay on the allegorical and literal interpretation of the creation and fall of man—*De Latinarum literarum pronuntiatione* dissertatio—A preface to an intended answer to all the objection made against the free enquiry.

Though our learned author's posthumous pieces are written with all that acuteness, elegance, and spirit, which appear in his other writings, and which have gained him so great and so just a reputation in the learned world; yet there are some things in them, which (we are sorry to say) cannot easily be reconciled with candour, or perhaps with truth.

His design, in the two first tracts, is to correct the mistakes which commonly prevail with regard to inspiration, and to enquire how far the apostles and evangelists appear to have been favoured with it, and to have acted under the immediate direction of an infallible spirit. He introduces his reflections on the dispute at *Antioch* with the history of it, as related by *Paul* himself, in his epistle to the *Galatians*, chap. ii. 11, 12, 13, 14. and observes, that, from the earliest ages of the church, it has been a constant topic of raillery to the sceptics and unbelievers. *Porphyry*, the old enemy of our religion, takes occasion from it, he tells us, to charge *Paul* with assuming falsely to himself the merit of facts, which never really happened, in order to extol his own character, and depress *Peter's*, out of envy to his more eminent virtues: or allowing the fact, to accuse *Paul* of insolence and rashness, in reproving his superior for a compliance, of which he himself was notoriously

guilty : or, lastly, to impute to both these great apostles, a levity, inconstancy, and weakness of mind, which betrayed them into a conduct, unworthy of their sacred character.

After shewing that the interpretations, which have been invented by ancient and modern commentators to evade the force of these objections, are unnatural and absurd, he proceeds as follows. ‘ On the whole, we may observe, how impossible it is for men, even of the greatest learning and piety, to interpret scripture with success, when they come to it prepossessed with systems, which they are lifted as it were to defend, as necessary parts of the christian religion : for, instead of searching candidly for the true meaning of the text, they come provided with senses, which they are obliged to ingraft upon it ; till, by a practice and habit of wresting the scripture on all occasions, they acquire a dexterity of extracting what doctrines they please out of it.

‘ The case now before us affords a remarkable instance of it. There is not a fact in all the scriptures more clearly, expressly and intelligibly delivered than this into which we are inquiring : and, if it were found in any other book but the bible, or told of any other persons but the apostles, it would be understood at once, without the possibility of a mistake, by all even of the lowest capacity. Yet this plain story, related in a book which, above all others, is calculated for the universal instruction and benefit of mankind, has puzzled both the *Greeks*, and the *Latins* of all ages, and been strained and tortured by the ablest doctors of the church, for the sake of squeezing out of it every possible sense, but the true one. For which no other cause can be assigned but this ; that, in the degeneracy of the primitive church, when, by the policy or superstition of its leaders, new rites and doctrines were introduced, which the text of scripture disclaimed ; then reason and sense were of course discarded, and no rule of interpreting admitted, but what tallied with the fashionable systems, and served the views of those who introduced them.

‘ I shall proceed therefore, without any farther regard to the prejudices or interpretation either of the ancients or moderns, to set forth the real state of this fact, as it is declared by *St. Paul*, and illustrated by other passages of the new testament.

‘ It is manifest then, in the first place, that *Peter*, tho’ more particularly the apostle of the *Jews*, was clearly convinced, that the ceremonies of the law were superseded and abolished

abolished by the dispensation of the gospel. For, on all occasions, we find him strongly asserting this doctrine, and declaring, that the *yoke of Moses* ought not to be imposed on the necks of christians: yet with all this conviction, it is equally manifest, that, through fear of the *Jews*, he was induced, as we have seen above, to change his conduct, dissemble his opinion, and join himself to those zealots of the law, who required the observance of its rites, as necessary still to all.

‘*Paul*, on the other hand, the apostle of the *Gentiles*, and, by that character, the more engaged to vindicate their liberty, knowing *Peter’s* sentiments on this question to be really the same with his own, was so scandalized at his dissimulation, that he could not abstain from reproaching him very severely for it in public: yet, when it came afterwards to his own turn to be alarmed with an apprehension of danger from the same quarter, he was content to comply and dissemble too, and, in order to pacify the *Jews*, affected a zeal for their legal rites and observances, by the advice of *James*, who then presided in the church of *Jerusalem*.

‘We may observe however by the way, that the conduct of *Paul* was not so guarded and cautious as that of *Peter*, who seems to have better understood the true spirit of his countrymen, and to what extravagance their enthusiastic zeal would carry them, if provoked and pushed to extremity: he recollected, that they had stoned *Stephen*, for declaring, that *Jesus came to change those customs, which Moses had established*; and he took care therefore, to give way to them in time, when his compliance was likely to prevent the danger, which he apprehended: whereas *Paul* had carried his zeal for christian liberty so far, and declared himself every where so roundly against the ceremonies of the law, both by preaching and writing, that, when he was driven afterwards to a change of conduct, his dissimulation proved too late, and, instead of pacifying the *Jews*, provoked them only the more; so that they laid violent hands upon him in the temple, and would certainly have destroyed him, if the chief captain had not come to his rescue with a band of soldiers. *Acts* xxi.

‘This is the true state of the case, as it may clearly be collected from several passages of the new testament: and whatever use the enemies of religion can make of it, they must enjoy it, since christianity cannot be defended, either by denying or concealing the truth. Let the disciples then

of *Porphyry*, after the example of their master, object to us if they please, that these two apostles, of whose extraordinary gifts and miracles we read so much, were left on many occasions, like all other frail and fallible men, to govern themselves by rules and maxims merely human, and were betrayed sometimes by their passions, into compliances dishonourable to their character: for, should we grant them all this, it cannot be of any hurt or discredit to christianity, unless they could shew it to be one of its doctrines, that persons extraordinarily illuminated and inspired on certain occasions, did on all occasions cease to be men: which will not be pretended in a religion, whose sacred monuments, both of the old and new testament, furnish many instances of the sins and frailties of those who are there celebrated as the principal favourites of heaven.

‘It may be objected still farther, that, whatever notions we may entertain concerning the inspiration of the sacred writings, it is evident from this very case, that the apostles and first preachers were not constantly inspired by the holy ghost, even in the execution of their ministry, and the propagation of the gospel, in one of the principal cities of the east: and this too must necessarily be granted, since it is demonstrably proved by the fact into which we are enquiring: for, if *Peter’s* conduct was really blameable, we must necessarily allow, that he was not at that time under the guidance of an unerring spirit; or, if it was not blameable, then *Paul’s* censure of him was rash and unjust, and could not be suggested by the same spirit.’

Our author thinks that the same conclusion may be drawn from many other passages of the new testament; from *Paul’s* behaviour before the high priest, where he was guilty of a rudeness and indecency, which he himself condemns; and from his contention with *Barnabas*, who had been joined in commission with him by the holy ghost, and was extraordinarily inspired by the same spirit. He concludes this tract with the following words. ‘In short, says he, this notion of the universal inspiration of the apostles and sacred writers, appears to have no other foundation, but in the mistaken sense of certain texts, suggested by the prejudices of pious men, who greedily embrace an hypothesis, which seems to advance the honour of religion, and furnishes, at the same time, the shortest and easiest method of silencing all objections to it, by the infallible authority of persons inspired by God. But this same question will be more clearly and largely illustrated in my next enquiry.’

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He introduces his reflections on the inconsistencies which are found among the evangelists, in their different accounts of the same facts, with observing, that the agreement which is found in the four gospels, with regard to the principal transactions there recorded, tho' written by different persons, at different times, and in different places, is so strong a proof of the truth of christianity, that its adversaries have been endeavouring, in all ages, to shake this foundation, without success. But the champions of the gospel, says he, not content with simple victory, nor satisfied with refuting the cavils of its enemies, resolved to carry their triumphs still farther, and to cut off even the possibility of cavilling for the future, by maintaining, that the evangelists were not only consistent in their accounts of all the greater events, but could not possibly contradict each other, even in the smallest, being all of them perpetually inspired by a divine and unerring spirit.

The doctor examines this opinion with great freedom, produces a great number of instances wherein the evangelists are inconsistent with each other in their relation of facts, shews what has been advanced by antient and modern critics to make them appear consistent, and concludes that many of the facts, recorded in the gospels, are related so variously, that they cannot possibly be reconciled by all the art and sublety of the most expert commentators. He is far from thinking, however, that the differences and inconsistencies which are found in the gospels reflect any discredit on christianity: on the contrary, he is of opinion, that they are of real service towards illustrating the truth of it, and that they tend to establish the authority of the evangelists, tho' they overthrow the hypothesis which is commonly entertained concerning them, *viz.* that, in compiling their several gospels, *they were constantly inspired and directed by an unerring spirit.*

' The belief then, says he, of *the inspiration and absolute infallibility of the evangelists*, seems to be more absurd, than even of transubstantiation itself: for this, tho' repugnant to sense, is supported by the express words of scripture; whereas the other, not less contrary to sense, is contrary at the same time to the declarations of the evangelists themselves. Yet such is the force of prejudice, that the generality of expositors take great pains to search out texts and arguments for the support of this favourite hypothesis; not considering, that, if they were able to produce any, from which they could extort such an interpretation, it

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would tend only to the hurt and discredit of christianity itself, by fastening upon it a doctrine contradictory to fact and experience.

‘ But, in truth, all the arguments which are alledged for this doctrine, are generally so trifling, that, instead of confirming, they render it only more contemptible to men of judgment. Thus the learned *Lightfoot* attempts to prove the divine inspiration of *Luke*, from the word *ἀνωθεν*, in the preface of his gospel, which implies, as is interpreted by this critic, that *Luke* had received his information of the things, which he relates, *from above, or from heaven*: whereas it signifies nothing more, but that he had searched and traced them out from their very source, or beginning: in which sense it is frequently applied by all the best writers of antiquity, and even by *Luke* himself in another place.’

The doctor now proceeds to consider the prophecies of the old testament, as they are applied in the new, and endeavours to shew, that we are not obliged to receive all the applications of them as infallible; that christianity does not depend upon it; and that, whoever shall attack it on this article, will labour only in vain, unless he can shew, that *the mission and character of Jesus* were not, in any manner or sense at all, prefigured in the old testament, or that *Moses and the prophets had no where testified of him*. ‘ This, says he, is the single point which can affect or hurt the cause of christianity; and all the cavils, which falls short of this, may justly be slighted, as of no real weight in this question.’

To conclude; the chief purpose of these enquiries is, to shew, that christianity cannot be defended to the satisfaction of speculative and thinking men, but by reducing it to its original simplicity, and stripping it of the false glosses, and systems, with which it has been incumbered, through the prejudices of the pious, as well as the arts of the crafty and the interested. One of the principal of these incumbrances, as far as I am able to judge, is the notion, which is generally inculcated by our divines, concerning *the perpetual inspiration and infallibility of the apostles and evangelists*: a notion, which has imported such difficulties and perplexities into the system of the christian religion, as all the wit of man has not been able to explain: which yet will all be easily soiyed, and vanish at once, by admitting only the contrary notion, *that the apostles were fallible*: which is a sort of proof that generally passes with men of sense for demonstrative;

monstrative; being of the same kind, by which Sir *Isaac Newton* has convinced the world of the truth of his philosophical principles.

For this great philosopher, by considering the real effects and productions of nature, and applying the causes of those, which were within the reach of sense and experiment, to all other phænomena of a similar kind, more distant and remote from the same trial, arrived at last, by a chain of consequences, at the discovery of that universal principle, by which the beautiful order of this visible world is regulated, and all the particular motions and activities of its constituent parts perpetually directed; which, in every other hypothesis, had been perplexed with insuperable difficulties. *Descartes* took the contrary method: he first conceived the idea of his universal principle, and, by the force of his great wit and comprehension, made it correspond so aptly with the principal phænomena of nature, that it was received with great applause by the learned. But when it came to be examined afterwards with rigour, and was found irreconcilable to fact and experience, it gradually lost ground, and is now generally rejected by men of science.

The case is the same in theological, as in natural inquiries: it is experience alone, and the observation of facts, which can illustrate the truth of principles. Facts are stubborn things, deriving their existence from nature; and, though frequently misrepresented and disguised by art and false colours, yet cannot be totally changed, or made pliable to the systems which happened to be in fashion; but, sooner or later, will always reduce the opinions of men to a compliance and conformity with themselves.

Wherefore, as we learn from daily experience, that prejudice, passion, want of memory, knowledge or judgment, naturally produce obscurity, inaccuracy, and mistakes, in all modern writings whatsoever: so, when we see the same effects in antient writings, how sacred soever they may be deemed, we must necessarily impute them to the same causes. This is what sense and reason prescribe, and what will be found at last the only way of solving all the difficulties above intimated: whereas our theorists, who come provided with systems, which they impose as the catholic rule, by which the christian doctrine must be explained, are driven to such miserable shifts and absurdities, in their attempts to accommodate that rule to the particular facts of the gospel, that, instead of clearing it of its difficulties,

culties, they never fail to obscure and perplex it still more, till they render it incompatible with any consistent and rational belief.²

In the third tract our author endeavours to explain the proper notion and nature of *the gift of tongues*, as it is described and delivered to us in the sacred scriptures. He introduces it with the account of the original collation of this miraculous gift, as it is given us in the second chapter of the *Acts* of the apostles. The principal end and proper use of it, he thinks, was to serve, on some solemn occasions, as a *sensible proof, and illustrious sign*, that a divine influence rested on those who were indued with it. This he imagines may be collected from the account of its first communication with the apostles. 'For in such an assembly, says he, as is there described, composed of several different nations, it is not reasonable to think, that this *diversity of tongues* was given to the apostles, for the sake of converting those nations, by the mere force of such discourses as they were enabled to make to each in their own tongue: for that would have required more time than the nature of such a meeting could allow; nor could any speeches of that sort made successively to different parts of the company, in different languages, be proper to persuade the whole, but to confound rather and perplex them. For if we suppose the apostles to have made each a separate discourse; to the *Parthians*, for instance, in the *Parthian*; to the *Egyptians*, in the *Egyptian*; or to the *Romans*, in the *Latin* tongue; it is certain, that the greatest part of the assembly, who did not understand those languages, would remain all that while amazed, and unedified; and this gift of tongues, if it had not been accompanied by some other power more persuasive and efficacious, would have exposed the possessors of it to ridicule only and contempt; agreeably to what St. Paul declares to the *Corinthians*: *If the whole church be come together in one place, and all speak with tongues, and there come in those who are unlearned, or unbelievers, will they not say that ye are mad?*

'Now all this is actually verified by the story before us; in which we find, that, as long as the apostles were displaying this miraculous faculty, the greatest part of the company, who heard them by turns speaking in their own languages, were struck with amazement, to perceive a set of rude *Galileans* so learned and accomplished of a sudden, with all this variety of strange tongues; and they were all

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in doubt, and asked one another, what could be the meaning of it? while the rest, who understood nothing of any of those tongues, took all, which the apostles were uttering, for the mere effect of drunkenness; till *Peter*, observing that their new gift had wrought its proper effect, by imprinting a general persuasion of something very wonderful in it, and raising an impatience in the company to expect the event, rose up, and putting an end to all that diversity and dissonance of languages, began to explain to them, in an affecting and continued discourse, and in a tongue which they all understood, how what they had just seen and heard, was not the effect of wine and drunkenness, but of the wise counsel and power of God, who had now fulfilled the antient predictions of his holy prophets, concerning the character of the *Messiah*, and the nature of his kingdom, which were all verified by the death, the resurrection and the ascension of that same *Jesus*, whom they had crucified. By the power of which speech, he added about *three thousand souls* at once to the number of the faithful; and exemplified the truth of what *St. Paul* has also testified, that it is better, *to speak five words in the church with understanding, so as to instruct others by them, than ten thousand in an unknown tongue.*

This account of *the gift of tongues*, drawn from the clear testimonies of scripture, plainly shews; that it was not of a stable or permanent nature, but adapted to peculiar occasions, and then withdrawn again, as soon as it had served the particular purpose, for which it was bestowed. And hence we see the vanity of that notion, which is generally entertained about it, that from the first communication of it to the Apostles, it adhered to them constantly as long as they lived, so as to enable them to preach the gospel to every nation, through which they travelled, in its own proper tongue. A notion, for which I cannot find the least ground in any part of sacred writ, but many solid reasons to evince the contrary. Agreeably to which the learned *Salmatius*, speaking of this same miracle, says, we are not to infer from it, that the Apostles, by receiving the gift of tongues, received a faculty of speaking all the several languages, which are commonly used in the world. For it is not probable, that the effect of it continued beyond that very day, or any longer, than *the eleven tongues* appeared to sit upon their heads: when those vanished the miracle ceased, and left them destitute of every other language, but that of their native country: for he thinks it certain, that they were not acquainted

quainted with any other, except what they might afterwards imperfectly acquire by natural means, as they found occasion for it (*Salmaf. de Hellenistica*, p. 252.) This, tho' it be but little understood, and will not perhaps be well relished by the present pretenders to orthodoxy, is certainly the most probable account of the matter.'

The remaining part of this essay is taken up principally with shewing the opinion both of the antients and the moderns, concerning the general language of the New Testament, and the particular stile and skill in languages of each single apostle or writer of those sacred books. What our author himself advances upon this subject, we cannot but think very exceptionable: hear what he says. 'If the language which the apostles made use of in propagating the gospel by preaching or writing, had been inspired into them by God, we should expect surely to find it such as is worthy of God; pure, clear, noble and affecting, even beyond the force of common speech. *What man, says Cicero, is more flowing in his diction than Plato? Jupiter himself, the philosophers say, if he speaks Greek, talks in the same manner.* As they had no idea of any thing more excellent, so they imagined, that God himself would use the *Platonic* stile; since nothing can come from him, but what is the most perfect in its kind: and this indeed is the universal sense of mankind, and the sole rule, which nature has given us, to distinguish the genuine productions of the Deity.

'But if we try the apostolic language by this rule, we shall be so far from ascribing it to God, as to think it scarce worthy of man, I mean, of the liberal and the polite: for we shall find it in fact to be utterly rude and barbarous, and abounding with every fault which can possibly deform a language.——

'It would be tedious to enumerate all the particular imperfections which are charged to the sacred stile: whole books are written on the subject, and filled with the *barbarisms of the new testament*: and tho' some writers also, on the other hand, prompted by a false zeal, have attempted to defend the *purity of scriptural Greek*, yet all which they have been able to shew, is, that certain particular words and expressions are used there, in the same sense, and with the same propriety, with which they are employed by the classic writers: which is nothing more, than what is natural and necessary in all human compositions; that many words, even of the most elegant kind, should be used in common, both by the worst and the best authors, who
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write in the same language. But it will be impossible to prove, that the order and construction of those words, and the general turn of the periods, which constitute what we call the style, is not truly barbarous and corrupt, and wholly remote from the ease and sweetness of the classical compositions.' Such is the heavy charge brought by our author against the apostolic language; a charge, which it would be very difficult to support.

The fourth tract contains some short remarks on a story told by the ancients, concerning St. *John* the evangelist, and *Cerintus* the heretic; and on the use, which is made of it by the moderns, to enforce the duty of shunning heretics. The story is told by *Irenæus*, in the following manner: That there were some who had heard *Polycarp* relate, how St. *John*, the disciple of our Lord, going one day to the public bath in *Ephesus*, and finding the heretic *Cerintus* in it, started back instantly without bathing, crying out, Let us run away, lest the bath should fall upon us, while *Cerintus* the enemy of truth is in it.

Dr. *Berriman* has applied this story, in one of his sermons, to enforce the duty of *shunning infidels and heretics*; and dr. *Waterland*, to recommend a practice, which he warmly presses upon all christians, of rejecting from their society and communion, *all the impugnors of fundamentals*: and it is sure, says our author, to be thrown in our way, either from the pulpit or the press, by all angry divines, as oft as they find occasion, to inflame the people against an antagonist, whom, through zeal and heat of controversy, they are disposed to treat as an adversary to the christian faith.

As this story naturally tends to excite prejudices, and uncharitable averisions in the minds of men, and is considered generally, by zealots, as an apostolic rule and precedent, for the exercise of all kinds of rudeness towards those who differ from them in matters of religion, our author thinks it of use to the public quiet, to enquire into the real state of it, and not to suffer it to have any other credit or influence, than what is strictly due to it: for in that great uncharitableness, says he, which reigns among all the sects of christians in these days, there is no occasion to ransack antiquity, for any additional motives of strife and mutual hatred.

The doctor shews very clearly, that this hear-say story, as he calls it, is, at the best, of so uncertain and doubtful a credit, that we cannot reasonably lay any stress, or ground any point of duty upon it; and that, if we should
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grant it even to be true, it would be absurd and dangerous to the peace of the church, in its present circumstances, to establish it as a rule of conduct, to private and ordinary christians.

In his short essay on the allegorical and literal interpretation of the creation and fall of man, he compares the several merits of the two principal and rival kinds of interpretation; the one according to the letter, the other to allegory; which have each of them been approved and preferred in their turns, in different ages of the church. By the letter, he means the historical acceptation of the text, as a plain narrative of facts, supposed to have been transacted in the very manner and order in which they are there related: by allegory, that latent and more refined way of delivering truth, under the dress of fiction, or fable, which was practised chiefly in antient times, and by the sages of the eastern world.

There is not a single article, he observes, of the narrative given us of the creation, which, in its literal sense, has not puzzled all the expositors, and furnished the sceptics with perpetual topics of ridicule. In answer to whom, says he, I have never met with one advocate of the letter, either antient or modern, who has ventured to affirm the whole to be rational and natural; or has not been forced to take shelter, under allegory, in one part of it, or the other. He tells us, that St. *Austin*, tho' he professes to explain things according to their historical truth, in his twelve books concerning *the literal interpretation* of the three first chapters of *Genesis*, is yet frequently obliged to have recourse to allegory, being unable to accommodate the text to a proper and literal sense.

But, says he, this double way of interpreting, which *Austin* approves, and the moderns generally follow, by considering one sentence as literal, the next as allegorical; one part as a fact, the next as a fable, seems to be absurd and irrational; tending rather to confound than enlighten the understandings of men; and was contrived, without doubt, for no other purpose, but the support of systems and prejudices, which plain scripture would not justify, till it was dressed up and seasoned, as it were, by a mixture of senses which did not belong to it. Fables indeed may be grounded on things real and true; and a general notion of such truths may be artfully conveyed, under the veil of fiction or allegory: but historical and allegorical narrations are compositions of quite different kinds, and serving to different

ferent ends: the one to represent by a literal description, the true and natural state of things; the other, to inculcate some hidden truth, quite different from what it literally represents. It seems impossible therefore, that two such opposite characters, which naturally destroy each other, can belong to the same subject; or that one and the same description can, by any art or mixture of senses, be rendered both truly historical and allegorical at the same time.

‘I have ever been inclined to consider the particular story of *the fall of man*, as a moral fable or allegory; such as we frequently meet with in other parts, both of the old and new testament, in which certain religious duties and doctrines, with the genuine nature and effects of them, are represented as it were to ourselves, by a fiction of persons and facts, which had no real existence. And I am the more readily induced to espouse this sense of it, from a persuasion, that it is not only the most probable and rational, but the most useful also to the defence of our religion, by clearing it of those difficulties, which are apt to shock and make us stumble, as it were, at the very threshold.

‘For whether we interpret the story literally or allegorically, I take it to be exactly the same, with regard to its effects and influence on christianity; which requires nothing more from it, than what is taught by both the kinds of interpretation, *that this world had a beginning and creation from God; and that its principal inhabitant man, was originally formed to a state of happiness and perfection which he lost and forfeited, by following his lusts and passions, in opposition to the will of his creator.* For there could not be any religion at all, without the belief of such a creator, nor any need of a revealed religion, but upon the supposition of man’s fall. These two points then, as the antients observed, are all, that *Moses* proposed to deliver to us; and they are delivered with equal truth and efficacy, either in the literal or the allegorical way, nor do I find any reference to them in the sacred scriptures, which appears to be inconsistent with the allegorical acceptance of them.

“*Have ye not read, says our Saviour to the Pharisees, that he, who made them at the beginning, made them male and female? And for this cause shall a man leave his father and mother, and cleave to his wife, and they twain shall be one flesh.* He takes no notice of the particular manner of *Eve’s* formation, from the rib of *Adam*; but intimates only in general the fact of their creation, and the moral of it, which is equally deducible from the literal and the allegorical sense. *St. Paul* seems to allude indeed to the circumstance of the

rib, where he says, *that the man is not of the woman, but the woman of the man: and that Adam was first formed, and then Eve*: whence he infers the subordination of the female sex. But his argument, whether it be drawn from the letter or the allegory, would have the same force, since it is supposed, that the allegory itself was contrived for the purpose of suggesting the same inference. Again I fear, says Paul to the Corinthians, *lest, as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity, that is in Christ*. Where he seems to unfold the true meaning and hidden sense of the *Mosaic* parable, and to signify, that *Eve* was beguiled and seduced from her native simplicity, by the carnality of her lusts and affections. For as that was certainly the case of the *Corinthians*, so the apostle's simile would not be pertinent, unless we take the serpent, as many of the learned have done, to be the *symbol of lust, and sensual pleasure*.——

To conclude, since it is allowed to have been the practice of all the sages of the ancient world, in treating of the origin of things, and the sublime doctrines of theology, to wrap up what they delivered, under the veil of *ænigmas, symbols, and allegories*; and since this was more peculiarly the custom of the *Ægyptians*, among whom *Moses* was born, and diligently trained in *all the mysterious parts of their learning and wisdom*; it is reasonable to imagine, that on the subject of the creation, and the origin of man, he should use a manner of writing, which all other nations then used, and which the *Ægyptians* his masters had particularly taught him. This, I say, is what we should previously expect from such a writer, on such a subject; and this is what we find him to have actually performed; as it is evident, as well from the turn and manner of his writing, as from the testimony of those very people, for whose instruction he wrote; who generally treat these first chapters of *Genesis* as allegorical, and are said, to have restrained their youth from reading them on account of the difficulties of the literal sense, and the wrong notions, which it might imprint of God, till they had reached a maturity of age and judgment, which might qualify them to comprehend its more recondite meaning. The christians, also, when they received these books from the *Jews*, received from them at the same time, this same method of expounding, which they universally followed in the primitive ages: and on the authority of such guides, it cannot surely be thought rash, or give any just scandal, to adhere to the same interpretation; especially, since it will be found, as I have said above, the
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most effectual of all others, to clear our religion from those objections, which in all ages have shocked the faith of many, on their very entrance into it.

Besides *dr. Middleton's* posthumous pieces, which make only about a third of this volume, there are contained in it, his letter to *dr. Waterland*; the several defences of it; and his remarks, paragraph by paragraph, on *Bentley's* proposals for a new edition of the Greek Testament and Latin version.

ART. XLIV. *Philosophical observations on the analogy between the propagation of animals and that of vegetables: In which are answered some objections against the indivisibility of the soul, which have been inadvertently drawn from the late curious and useful experiments upon the polypus and other animals. With an explanation of the manner in which each piece of a divided polypus becomes another perfect animal of the same species.* By *James Parsons, M. D. F. R. S. &c.* 8vo. 4 s. Davis.

ENQUIRIES into the works of nature, when carried on, not in the method of hypothesis and vain conjecture, but in the only just and satisfactory method of experiment and observation, and with a view to illustrate the wisdom and goodness of the great parent of the universe, at the same time that they are extremely useful, cannot fail of being highly entertaining to every mind that is formed for contemplation, and has a taste for rational pleasure, and manly amusement. Such is the view, and such the method, wherein the learned and ingenious *dr. Parsons* has, in the performance now before us, pursued his enquiries into the *animal* and *vegetable* creation: and we are persuaded, that every curious observer of the wonders of nature, every one who has attended to those amazing signatures of skill and contrivance, which the *ALMIGHTY ARTIFICEER* has displayed in every *plant* and *animal* that presents itself to our view, will be inclined to thank him for the light he has thrown on a curious subject, which has hitherto, in a great measure, been involved in obscurity. He begins with facts that are plain and obvious to every one's senses; and rising gradually in his enquiries, shews, in a chain of argumentation, the astonishing similarity between the manner of the propagation of *animals* and that of *vegetables*, and the simplicity of those means by which nature pursues the same plan in the production and progress of both.

The

The doctor has divided his work into six chapters, in the first of which he considers the several opinions of authors concerning the propagation of animals and vegetables. He lays before his readers the various conjectures of the learned concerning the *vis plastica*, and the use they have made of it to solve their difficulties in accounting for many of the *phenomena* of nature ; and points out briefly the advances made towards the truth by the great *Harvey* and the members of the *Lynæan* academy, the history of the foundation and members of which he informs us that he intends soon to publish. After this he proceeds as follows.

‘ After what this great author (*Harvey*) had produced upon the subject, it is somewhat strange to find authors now talk of an admixture of seminal matter of both male and female to produce an offspring ; but it would have been a prudent step, in such as assert this doctrine, to point out how and where such an admixture can be made, before they advance such a notion. Every real anatomist knows that the *uterus* in human bodies, in a virgin state, is very small ; that its substance is very thick, and consequently that its cavity, which consists only of two little angular surfaces lying close together, is so small and inconsiderable, as not to be capable of containing even a few drops of any kind of fluid. Again, it plainly appears by the structure of the *cervix uteri*, that nothing was ever intended to pass from without, that is, from the *vagina*, into it ; because it is extremely narrow and pretty long, and has glands within, to afford a strong *mucus* ; and *striae* and wrinkles to which this matter adheres, in order to secure and stop up the passage from even the ingress of the air. That therefore the little *fœtus* must come into it some other way, and indeed nature has kindly provided two, which are the *fallopian tubes* ; and that these are the only ways cannot be denied, because we sometimes find *fœtuses* in these tubes, which, altho’ they are contained in *ova*, very minute globules, when they are first detached from the *ovaria*, often lie there, and grow very large, when once obstructed in their passage towards the *uterus* ; and these are what is called *extra uterine* conceptions ; of which several authors have given various accounts.

‘ This being the case beyond contradiction, the fecundation of the *ova* must be made in the *ovaria*, which cannot possibly be from an admixture of gross seminal matter, because none can arrive at the *ovaria* by any means ; for,
if

if the *os tinæ* and *cervix uteri* were quite open so as to admit that gross matter into it, yet no given force could send the least particle into the *fallopian tubes*, the ingress of which into the *uterus* is so small, as to escape the nicest attempts to find their holes, or passage from the *uterus* into the *tubes*; and are so contrived as not to suffer even wind to pass out. And indeed it is with much difficulty that it can be forced open from the *tube* into the womb. And even in the very last month of pregnancy, when it is distended to its utmost extent, yet these holes or passages are still close; and as, the more the bladder is filled with urine, the closer are the passages into it compressed, in order to hinder a regurgitation of the urine into the *urters*; so the pressure of the membranes that contain the *fœtus* upon the valves of these holes, together with the natural close structure of the holes themselves, render them as straight as they were, when the *uterus* was in a virgin state, notwithstanding the great distention it suffers, during the time of gestation.

‘ Hence we may boldly conclude, that none of the visible gross seminal matter that is injected by the male, can ever enter the *Uterus*, and that, upon the first exercise or motion of the female, it is rejected, and falls out of the *vagina*, seemingly in the same quantity as it was injected; and consequently that there can be no assemblage of that matter of the male with any pretended *semen* of a female, on any account whatsoever. Our great *Hervy* knew this very well, by his frequent inspection of other animals as well as the human; it is therefore much to be wondered, that neither what the learned members of the *Lyncean* academy had observed, the hints given by *Hieronymus Fabricius*, and the further most sagacious observations of the ever famous *Hervy*, should be sufficient to prevent such inadvertent relapses into the notions of investing matter with the least power of disposing and directing itself, or of the most remote probability of any admixtion, as is before often mentioned; or that the knowledge of the structure of the parts of animals, serving to their procreation, is not of force enough to prevent authors from running back into those obscure and unintelligible systems, which the learning and sagacity of the glorious writers above-mentioned had taught them to shun.

‘ Now no fluid of the female can come into the *vagina*, at the time of the *coit*, but from the *lacuna*; and it is this which is destined only to lubricate the passages, and cause much of the sensations proper to the occasion in passing these *lacuna*; but, if we would suppose that lubricating

fluid to be seminal, yet to what purpose could it serve, when it must be carried off out of the *vagina*, together with the supermastic juice of the male, upon the first motion of the female? Again, if it be pretended that the little *ova* in the *ovaria* contain seed, how can it come down to meet that of the male, and where can it be retained? Not in the *uterus*, for the natural reasons above-mentioned; not in the *vagina*, for whatever is thrown in there, is absolutely ejected in a few minutes after; and this leads me to the description of the *ovum* that comes into the womb of a viviparous animal, whatever may have been said to the contrary, by those who have not been happy in frequent opportunities of viewing and considering these things, nor are possessed of the necessary qualifications for making such observations on animal bodies.

‘ An *ovum* of a viviparous animal consists of parts containing and such as are contained. Those containing are membranes, the *chorion* and *amnion*; the *chorion* is the external, having, on a part of its surface, the *placenta* in its rudiments, which are the *radiculi* of the parts contained. The *amnion* is the internal, on whose surface the veins and arteries appear, proceeding from the little *radiculi*, and at last uniting to form two arterial trunks, and one large vein: which three vessels, being enveloped in a mucous case, formed out of the membranes, make together the umbilical cord, at the extremities of which the little organization of the *fœtus* grows; and these, together with the waters that environ the *fœtus*, are the parts contained.

‘ This is the true state of an egg, as it grows from its hold in the *ovarium*, in its most minute state; and it is exactly the same without the least alteration, even in the last month of pregnancy in the womb. Now to wound or break these membranes by any means, which represent a bladder full of a fluid, would be to let the fluid out; this done when minute in the *ovarium*, the membranes collapse, and the little organization perishes. And thus, after an egg has passed the tube, and has got into the *Uterus*, if by any accident the membranes break, the waters run off, and an abortion must inevitable follow, at any time of pregnancy: and, in a word, thus at the completion of the time of pregnancy, when labour comes on, the child commonly soon follows the breaking of these waters. Hence, one may naturally conclude, nothing can pass through these membranes of any kind whatsoever, without destroying them.

‘ That

‘ That this is the case, every one duly versed in these things must confess ; what then can insatuate any one to imagine, that the *liquor amnii*, in the little *ovum*, should be feminal matter, any more than it is so, when the *ovum* is ready for the birth ? Where is it possible for an admixtion to be made between the gross male sperm and this little *liquor amnii* ; and to what purpose could it serve, if they could come together ?’

In the second chapter our author proceeds to lay down his own opinion of the manner of the propagation of animals and vegetables, by primary *organizations*. He introduces it with observing, that the doctrine of *concreation* serves only to perplex the beautiful order and simplicity that is observable in the several advances of the great work of propagation ; and that every animal and vegetable, at its first creation, was only made capable of bringing forth its offspring according to its kind, in a successive series, from age to age, by the divine author, each kind being confined to its own certain limits of form, features, taste, smell, and all other qualities and characters, which the Almighty FIAT had at first impressed upon it ; beyond which it cannot go, and from which it can never alter essentially. After this he proceeds as follows.

‘ The uniformity of structure and increase between *animals* and *vegetables* is very astonishing ; and the order and economy, in which they are carried on, are amazingly alike ; and, however opposite some ingenious men may be to any endeavours to account for the *phenomena* that relate to it by their *analogy*, opinions are free, and in many other things as well as this, he that has no opinion of his own, seems not to bid very fair for making an improvement in natural knowledge. The chain of my arguments, through this little work, shall be carried on link by link, in search of the mystery of propagation by *analogy*. It is by this, and the many visible facts attending it, which are so glaring and plain to the view of every impartial observer, that I do not doubt being able to bring many truths to light which must inevitably have lain hid for ever, if not searched for through this channel of *analogy*.

‘ To begin then, let us first take a view of the *eggs* and *seeds* of animals and vegetables, which are subjects obvious and plain to every one’s senses ; and from which we can see animals and vegetables grow before our eyes in their proper seasons, and according to their kinds ; and which no one can deny, without calling his own senses in question. And

secondly, let us go a little back, and endeavour to shew, how these *eggs* and *seeds* come to be formed and made complete and fit to be treasured up, in order to their further *propagation* at any proper time.

‘ In the animal system the *roes* of fishes, the eggs of insects, and those of all kinds of birds, and all other animals, are alike in all respects. They are for the most part roundish compact bodies, or of such convenient determinate *forms* as suit their natures; they all have integuments nobly contrived for their preservation; those designed for extrusion, and to be preserved out of the body, with hard or otherwise very compact coverings, to secure them from eternal injuries; those to be treasured up in the body, with their proper coverings also, but soft and membranous, as being already safe enough from any external dangers. Every individual kind contains its own peculiar substances, always differing specifically from that of every other kind in taste, and all other qualities and respects. All these characters are proper also to *seeds* of every kind; they have their natural coverings, more or less compact, according to their necessities; their *forms* are complete and convenient; the substances they contain are also peculiarly and specifically different from those of each other, in all their qualities; and their offspring proceeds from them in the same manner as animals proceed from their parent eggs.

‘ These are truths which we may presume no body can deny; to which we must add another as evident, and that is, that, besides the several substances said before to be peculiar to every *seed*, there is also a peculiar *organization* treasured up in each, which is no other than the rudiment of the future tree or plant, capable of being propagated into such a tree or plant as it sprung from, and no other, according to its kind. If this be doubted, here are many evidences to prove it: the seed of the *acer maximum* contains in its pod, which is lined with a fine silky down, a *plantula* of a considerable bigness, consisting of a *pedicle* and two long leaves, each about three quarters of an inch long, between which, the visible *bud* of another part of the organization appears ready to be propagated. In every one of the *nut* kinds, and all the *fabaceous* and pulse kinds in general, there is a visible organization peculiar to each species, treasured up in the same integuments, together with the other substances proper to it (of which we shall speak more in the sequel of this work) and, in a word, the most minute seeds whatsoever are furnished with their little organizations, however minute they may be. Surely, when such organizations appear

pear before us in every seed, which is large enough to be viewed clearly, it would amount to almost a madness to deny their existence in the most minute, only because we may not have the power to see them; especially too since in every part of the course of their growth, fructification, &c. as well as propagation, there appears to be no difference between them and those whose organizations are visible. There are multitudes of seeds which produce very large plants, and yet, from their minuteness, appear only like *dust*, as those of the *vanilles*; and a vast number which almost escape our sight, without the help of a good microscope, as the *ferns*; and yet these have their beauteous peculiar forms and marks, and, without the least doubt, their *organizations*, as well as their other natural substances.—

Now the question is, from what are these *organizations* produced? And in this lies the whole mystery, which, when made plain to every understanding, will remove those clouds that hitherto have obscured the knowledge, we ought to have had of his great *phenomenon* long ago; and render all former conjectures, from the beginning to this day trivial and weak; and also shew, that this part of the works of the great God, how marvellous soever, are to be understood, and are easy and simple to those who can endeavour to explore them with minds free from corruption and prejudice; viewing things as they really are, and not obscuring them with vain conjectures and hypotheses, which lead to an infinity of errors, and thence to the utmost impiety; for these things are well within the sphere of our understanding: thus far we are permitted to go, and these are the means by which we come to the knowledge of the true God and maker of all things.

But, to begin the explanation of our own thoughts about it; that is, to know how every animal brings forth fresh animals, and every tree or plant brings forth trees or plants after their kinds; we will take into our view a *tree* and an *animal*, and consider them alternately through every stage, from their *eggs* to their utmost *growth*; and, in spite of obstinacy itself, we shall see exactly the same plan pursued by nature, in the production and progress of both.

Let us then behold a young *tree*, and observe how it pushes forth its leaves and flowers; it is, while young, to be accounted but imperfect; and is only completed, when it has extruded an entire set of boughs and branches; after which it may grow larger, tho' not more complete. One part is explicated regularly after another, from the first shoot till it comes to perfection; which we shall further explain

hereafter ; and, when it has grown thus far, it is then, and not before, capable of producing *seeds*, containing the *rudiments* and substances of other trees like itself. The *fibres* of its general *organization* are ordained to grow into little *nodes* or implications, some to form leaves, some the *calyx*, some the *petals*, some the *pistil* and *utriculus*, some again the little *ova* or seeds ; each growing from its own pedicle, even the most minute as well as the greatest, and in whatsoever number contained in the *uterus* of the tree or plant ; and for the male parts, other *fibres* are terminated into *stamina*, and from these again other *fibres* are terminated into *apices* ; and, again from these, others terminate into the minute *grains* commonly called the *farina fecundans* ; each little grain growing upon its own pedicle, no otherwise than we see the leaves of trees or their fruits growing, and in due time falling off, that the uses for which they were first designed should be fulfilled.

‘ Exactly in this manner, we see an *animal*, which, while it is young, is still imperfect, approaching more and more to a degree of perfection till it is entirely explicated, and grown complete in every *organ* ; each organ, whether internal or external, being but the continuation or termination of the general *organization*, according to the necessity and use of each ; and thus, after its completion, it may grow larger, tho’ not more perfect. And, when it has proceeded in its growth thus far, each female is then, and not before, capable of producing its *ova* or *seeds* from the *ovaria*, each arising from, and being a continuation of, the general *organization*, growing upon its own pedicle, in order to drop off in due time, to answer the ends for which it was made ; and each male, at this state of perfection, and not before, being capable of producing from it self the *fecundating matter* necessary for the propagation of other animals of its own kind.’

The doctor, in this place, offers some reasons why animals have not a power in themselves, of propagating their own species, as some of the vegetables have ; and then proceeds to shew how perfect trees or plants are caused to produce others of their kind, and how perfect animals are caused to produce their natural offspring.

‘ Let us then again, says he, take a view of a tree or plant grown up so perfectly, as to begin putting forth its parts for fructification : let us now observe the *apices*, crowning the *stamina*, loaden with the globules of the *farina*, the *pulpy contents* of each *globule* being the *vehicle* to an exalted

alted fluid, which we shall here call the impregnating *efflu-
vium* ; which *globule* is destined to convey it from its na-
tive place to one of the *papilla* of the pistil. Let us consi-
der the *utriculus* now, and not before, filled with green,
soft, and imperfect seeds, just in a condition to receive the
impregnation from the *effluvium* of the *globule* of the *sa-
rina* ; which, if they were at this time more hard and per-
fect, they would be utterly incapable of, and come to no-
thing ; containing their fluids, which afterwards become a
hard *parenchyma* to each, and the little *organizations* grow-
ing, as we have said just now, and bearing but a small pro-
portion of the whole seed, and so blended and enveloped in
these substances, as by no means to be yet investigated.
This, perhaps, might have given occasion to that ingenious
and indefatigable observer mr. *Turbervil Needham* to conclude
that no *germ* was ever to be found in the *uterus*, till after
the *globule* had impregnated it, and to some others ; from
whence this gentleman (to whom the world is much oblig-
ed for his discovery of the action of these little grains of
the *farina facundans*, and which has added great strength
to the system I am endeavouring to support) thought that
the pulpy substance of the *globule*, which I say contains the
fecundating *effluvium* produced the *germ*, and that it was
not in the *ovum* or seed. This would indeed seem plausi-
ble, with respect to the analogy between animals and vege-
tables, if we could in any wise imagine the *spermatic ani-
mals* were the *origines* of the former ; but, as we shall shew,
hereafter, they cannot be so, we must take the liberty of
looking upon what these little *grains* contain to be no other
than a pulpy substance, containing an *aura* or *effluvium*
which consists of such particles as are capable of fertilizing
or fecundating the little *organizations*, now susceptible of it,
or, in other words, of adding to the organization its *vege-
tative principle*.

‘ If we have an eye to the condition of the seeds in the
uterus, at the very time that the *apices* of the same flower
are loaden with the *farina*, it will be a means of absolutely
shewing that the little organization is not, nor cannot be
transmitted from the *farina* of these male parts, but is in-
trinsically in each *seed* in the *uterus*, growing regularly and
gradually, as well as every other part, from the same gene-
ral organization ; for at this time, all the parts of the *ute-
rus* and *seeds* are green and spongy ; capable of being only
irradiated or bedewed by a very subtil *effluvium*, to which
alone they are pervious ; and not in the least to a denser

fluid, nor indeed to any organization, tho' never so small; having no cavity that might in any wise receive any foreign body; because the native organizations, together with all the substances naturally belonging to them, are now, as a mass, filled with a green juice ready to be impregnated by the *effluvia*, from the matter of the globules of *farina*, every seed being as it were in *embrio* at this time; and it is always a considerable time after the *farina* has done its office, and the *apices* have all fallen off, that every seed comes to be discerned as a distinct body, supported by its own pedicle, and growing hard and compact in its receptacle.

Let us again only consider, that the whole *uterus*, at the time of impregnation (in some plants) is not within a hundredth part as large as when the seeds come to perfection, and that their growth afterwards is very great. We may truly affirm that the *poppy-head*, which is a large body, when filled with its number of seeds; and dry, makes but a small show in the center of the flower, when it is surrounded by its *stamina* and their *apices*, which is the only time of their impregnation. Let us ask whether such numbers of seeds were adventitious from without, all ranged in their beautiful order? Are the seeds of beans, pease, and all other siliquose plants adventitious bodies to the *uterus* of the flower, or do not the pods grow by their pedicles from the tree or plant; and do not the seeds in them grow from their pedicles as well as the little organizations in those very seeds, which actually grow and receive nourishment from their pedicles also? And, in a word, is not this a more certain and secure method of propagation, than to commit these things to the chance of being formed, as several authors would have the world believe; or, that the germ should be an adventitious body, arriving at the *ovarium*, when it is in no wise fit to receive such a body, nor any other substance but an *effluvium* capable of penetrating the whole substance, and consequently of meeting and impregnating the organization now ready for it.

But the manner of the impregnation of the original organization of either animal or vegetable, that is, how they are affected by the several *effluvia* from the male seminal substances, must ever remain mysterious and unknown.

Our author, in order to the illustration of his subject, introduces, in this place, a short account of the means made use of to propagate the *dates* among the *Egyptians*, *Persians*, *Arabians*, and other eastern nations; and then goes on in the following manner. 'The analogy then, says

says he, will run thus: In *vegetables* the *male parts* of the flower must necessarily *fæcundate* the *female parts*, in order to propagate the successive tree or plant; otherwise it is well known nothing is produced. So also, in *animals*, the *male* must necessarily *fæcundate* the *female*, in order to propagate the successive animal, otherwise nothing is propagated. In *vegetables* the *farina* is carried to the *pistil* of the flower lodged in the *papillæ* leading to the *uterus*, where the tender seeds are now ready to be affected; they pass down the tubes towards the seeds, till the narrowness of the tubes hinders their moving further; where they lie till the access of proper moisture causes them to burst and eject, with some force, their *fæcundating* matter upon the *ovarium*, and thereby qualify the *seeds* or *ova* to grow to further perfection from its *effluvium*. So, in *animals*, the *penis* of the *male* conveys into the *vagina* of the *female* the *spermatic matter*, which is a glutinous fluid, and is the *vehicle* to the subtiler *effluvium* which penetrates every part, until it reaches and bedews such *ova* as are mature enough for *fæcundation*, most commonly one, sometimes two, and rarely more. After this is done, the gross injected matter is again rejected upon the first turn or other action of the female; and, thus, as the seminal matter in *animals* must necessarily be ejected by the action of *muscles*, so the seminal matter in *vegetables* is injected by means of a *springy texture* in each grain of the *farina*, to be put in motion upon the first access of moisture, whereby the subtiler part bedews the *ovarium*, and *fæcundates* the seeds. In *vegetables*, as soon as the *fæcundation* is over, the seeds soon grow to their full perfection, all the male parts of the flower dry and wither away, the *uterus* becomes full of perfect seeds, all lying in their proper *niduses*; and, when arrived to their full limited size, growing hard; the seeds at length drop from their pedicles, and lie concealed in the different places allotted them, in the pod or fruit; which pod, upon due maturity drops too from its place, and is then capable of answering all the purposes for which it was intended, and for further propagation in due time. In *animals*, soon after the *fæcundation* is consummated, the little *ovum*, in the *viviparous* kinds, grows turgid, breaks from its hold, and is removed to the *uterus* through the *fallopian* tube, where it receives proper nourishment, till, growing ripe, it, in like manner, at length drops off from its place, and is capable of answering all the purposes for which it was intended, and, for further propagation in due time; and, in the *oviparous* kinds, the little *ovum*, now *fæcundated*,

cundated, soon acquires a hard shell, no otherwise than a husky fruit, or seed, is detached from its pedicle, and is extruded to answer the natural ends, and for further propagation in due time ; and that we may not forget any part of our analogy, we must observe further, that, after such fecundation, as we have mentioned, is completed, the *ova* of the oviparous kinds of animals, and the *ova* or *seeds* of vegetables, have the same necessity for a certain portion of heat to assist their motion and growth, without which they cannot be put in motion, nor be capable of receiving nourishment ; nor consequently can they grow, but must inevitably perish ; and, when an *egg* is in a state of incubation or other artificial heat, in order to the propagation of the animal contained in it, the motion is no sooner begun by the heat, in the organization, than the nutritious parts begin by degrees to be conveyed to it by the umbilical vessels, and so continue, till the whole is taken in by the animal. The same is the case in every seed sowed in the ground ; the finer nutritious parts of the seed are conveyed to the little organization, till it has exhausted them, whereby it becomes capable of farther nourishment, as we shall explain it hereafter, when we come to speak of the analogy of the fluids in animal and vegetables.——

‘ All these observations make it evident, beyond contradiction, that a refined *fluid*, from the seminal matter of the *male*, impregnates the *organization* in the *ovum* in the *female* of every *animal* ; mingles with the *subtile* fluids contained in it, and promotes its growth and progress ; so in *vegetables*, the refined part of that *pulpy fluid*, thrown out from the globules of *farina*, also mixes with the *juices* of, and impregnates the little organization in, the seed of every plant. Now by this admixtion and combination of these refined fluids, which we have often called an *effluvium* in the male parts, there is an immediate alteration produced that was not existent in the *ovum* or *seed* before ; for the innate juices of the organization has qualities peculiar to itself, as to *colour*, *taste*, *smell*, &c. be its quantity never so small ; so no one can in the least doubt, but the impregnating *effluvium* of the *male parts* of animals and vegetables has its own peculiar qualities, as to *colour*, *taste*, *smell*, &c. Now, therefore, it can be no difficult matter to conceive how the congress of a *black man* with a *white woman*, or *vice versa*, should propagate a *proles* of a colour between both ; the common experiment of mixing what we call a flesh-colour and black, in certain proportions, will produce a *tawny*, and in great measure also influence its form, as it grows. And thus in vegetables, if the *farina* of one species

species of plant or tree should reach the flower of another, and fecundate the *ovarium*, the colour of the future flower and fruit would be variegated, and the form of the fruit a great deal influenced too.'

Our author takes notice, in this place, of the benignity of the DIVINE BEING, in having done every thing that might favour the propagation of the *human race*; for he observes that, tho' different *species* of men and women sometimes meet, and copulate, there is such an agreement between the *refined* parts of the seminal matter of the male and the *innate juices* of the organization of the female, that there is nothing in their commixtion which can prevent the *proles* from being capable of further propagation, with any other different *species* of the human race. He likewise endeavours to account for a *phenomenon*, which was never, that we know of, accounted for before. When different *species* of animals copulate, as for example, a *male ass* and a *mare*, their *proles* cannot produce another *proles* of any kind: the reason of this, he tell us, is, that the impregnating *effluvia* the seminal matter of the *mule* are so much degenerated, by the former unnatural mixtures of the parents, from any *homogeneity* with the particles of the innate juices of the organization in the *ovum* of its female, or any other whatsoever; that, instead of that *agreement* that naturally happens in the fecundation upon the coit of *homogeneous* animals, the access of those *effluvia*, in such as are *heterogeneous*, either utterly destroys the organization, or they have not the proper *qualities* for promoting any further propagation, and so leave the *ova* unimpregnated, and consequently incapable of ever coming to any thing.

In the third chapter, he treats of three kinds of organizations, which serve to the propagation and other advantages of animals and vegetables, *viz.* the *primary*, the *secondary*, and the *subordinate*, organizations. As animals and vegetables are first propagated from eggs, each containing a perfect organization of its own species, he calls this a *primary organization*. The *secondary organizations* are those implications of fibres placed in other parts of the plant or animal, and which are capable of producing their *species*, as well as the first or *primary organizations*: and the *subordinate* are such organizations as are placed in certain parts, as at the base of a peculiar limb, &c. to serve occasionally for the use of the animal who possesses them. Of this last kind are the teeth; the nails and hoofs, the hairs and feathers of animals.

' In the larger animals, says he, one complete organization is sufficient to perfect the whole; for animal substances

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are naturally emollient and flexible, and consequently capable of explication and dilatation, from its beginning to the perfect state of the animal, without any necessity for a secondary organization ; but in vegetables there is need of diverse secondary organizations, whose fibres are more rigid, and of a harder nature, and therefore incapable of being explicated to so great a degree of extension, as many trees and plants acquire.

‘ In all trees or plants the primary organization being, as we have before observed, in the seed or *ovum*, the first explication is completed in the first shoot ; because, when this is done, then the secondary organization, which consists of the rudiments of the first ramification, deposited and growing at the end of this shoot in the most convenient place, has room for its explication. And, when each ramification is explicated to its proper length, it may to the succeeding ones it contains, in like manner, be accounted another shoot ; and so on to the extremities of every ramification, as long as the tree or plant can grow. Hence every branch coming out of another, proceeds from a perfect organization, deposited at the upper end of the first, where it occasionally appears ; and hence every branch is capable of growing into a perfect tree or plant, like the parent of the *ovum*, which produced it first ; so that, to sum it up, the first shoot of a tree or plant grows on to form the *trunk*, sending off other ramifications from its organizations, as it rises ; whilst each ramification goes to form a *limb* or *arm*, as it spreads ; sending off other ramifications from its organizations, and so on, to the utmost extremity and growth.

‘ And when we see some species of trees or plants rise very high and slender, without leaf or branch, it can be so only because no part of them have such secondary organizations, in the way to produce them ; so that the *ala* of every leaf contains an organization too, from whence a tree or plant may be propagated, which daily experience will shew. Every one who is conversant in country affairs, knows that to cut an *osier* in pieces, and plant them, they will produce trees ; and so will cuts, of *gooseberry* and *currant-trees* ; and I am now pretty sure tender cuts of any others will do the same. I have tried several at different times, which I cut and planted, taking an account of the number of these organizations in each piece, and always found that the sproutings were from these organizations ; and, on the other hand, have often experienced that no piece without an organization ever grew, but rotted away. I have planted cuttings
and

and slips of various plants, and, from many repeated observations and experiments, found that no part produced a *bud* or *germ* but these organizations.

In this chapter, and indeed in many other parts of his work, our ingenious author has interspersed several judicious and pious reflections on the wisdom and goodness of the great form^rer and father of the universe; setting herein an excellent example to all who study the works of nature, of proposing to themselves, as one great end of all their enquiries, the cultivation of high and honourable apprehensions of the divine perfections.

In the fourth chapter he considers the *analogy* between the fluids of animals and vegetables, and endeavours to explain the *secretions* in both. 'As in the general organization of animals and vegetables, says he, there is this indisputable analogy; so it also wonderfully holds in the fluids that severally belong to them. And, so conceive it well, we need only take a view of any particular seed, and we shall find treasured up in it not only the organization I have been speaking of, but also its *native* or *innate* juices; that is, a certain quantity of every individual fluid, which is afterwards to be found in larger quantities, in the tree or plant that arises from the seed, deposited there, each in its peculiar vessel, ready to be encreased and secreted in its due order, upon the accretion of the organization; and capable of being joined by *similar* particles, arising from the general nutritious juices in the earth, their natural *matrix*.

He illustrates this by some observations made on different seeds, and then proceeds thus. 'We must then consider the nutritive juices produced by the mutual concurrence of the *air*, *water*, and the *earth*, the natural *matrix* of the vegetable kingdom, to be an heterogeneous fluid, composed of all the species of juices, which are found in every part of all trees or plants whatsoever; and this must be looked upon as the general magazine of provision for all these vegetables which are nourished by them, in whatsoever climate they grow; and then we must look upon the seed or *ovum* to have treasured up in it, originally, an innate sufficient quantity of every one of the particular juices of its parent, each in its own peculiar vessel, proportioned to the capacity of its receptacle, whether it be a primary or secondary organization of tree or plant; or in other words, whether it be the *seed* or *bud*. And, next to this, we may observe, as in the several instances above-mentioned, a *congeries* of substances comprehended in the *parenchyma* of every seed, the very same

same with those different *innate juices* natural to the little organization, which are contained in this seed along with it, and inclosed in the same covering, intended, as the first supply, to be received for nutrition by the tender parts of the organization; until it is capable of *receiving, secreting,* and being nourished by the proper juices out of the general fluid mentioned, always sufficiently abundant in this natural *matrix, the earth.*

‘ But now we are to consider the manner of the secretion of these peculiar juices, into the several vessels in the little organizations; which probably may be in the following manner: as soon as the seed is put into its natural *matrix, the earth,* its case or covering is soon burst open, by the access of moisture and heat, which, gradually, first dissolve the several nutritious juices supplied by the *parenchyma,* and put them in motion; whilst, at the same time, the organization is released from the pressure of this *parenchyma* by degrees; and now the absorbent vessels or *radiculi* of the organization, being touched on all sides by the fluids of the dissolved *parenchyma,* receive it, and carry it up to the little secretory vessels, none of which will admit any other particles of the general fluid to pass into them, but such as are *similar* to that which it contains already; they alone being capable of being *attracted* by their *kindred particles;* and, as the quantity is thus increased within, the *attraction* will grow stronger, and the explication of the plant be more accelerated, till the organization arrives to its full growth; each part carrying on its particular business; some attracting and separating to themselves, out of this general fluid that is driven up, the juices of the leaf; some of the gum; some of the flower; some of the fruit; and so on, till the full completion of the whole, whether of tree or plant; according to their peculiar natures and necessities; for when the general fluid is carried to the secretory vessels, and each has separated and attracted its own particles, the others, which are heterogeneous to these, pass over these orifices, and are attracted in their turn, into those wherein their *innate kindred juices* lay before, and by no others; the roots always receiving the general mass of fluids for those purposes.

‘ The juices attracted into a tree or plant, being the general mass, as is observed before, which is composed of particles of innumerable various substances, it is no wonder, after every part of any tree or plant has attracted its kindred particles, that the superfluous juices should be carried off by perspiration,

perspiration, which is chiefly done through the leaves; for we may observe, that these not only serve to bless the eyes with their verdure, the nose with their charming favours, and for many medicinal and nutritive uses, according to their natures; but are also *excretories*, by which those juices, which have no kindred particles in the tree or plant, are carried off. And it is evident, that when the sun's genial influence begins to rarify the fluids, which, during the inclement winter's cold, had been rendered sluggish, that then new leaves are put forth from their several organizations, to serve as well for excretory glands, for the welfare of the tree or plant, as for the other occasions mentioned. For we see, when by the approach of winter no more fluids rise into vegetables, there can be no perspiration, and consequently no use for leaves any longer in the greatest part of them; wherefore they fall off, and are not succeeded by others, till the vegetable begins to receive fresh nourishment, and has occasion therefore of excretory glands, to carry off superfluities. How extremely this imitates the constitution of animal bodies? What do the superfluous juices, which are daily carried off by perspiration from animal bodies, consist of, but of such particles as are heterogeneous to whatever are their native constituent parts; or, in other words, which have no kindred particles in the animal? And what can produce greater evils in either animals or vegetables than an obstruction of that perspiration? The more animals and vegetables are nourished, the more they perspire; because, the greater quantity of the general mass is conveyed to either, there will be the more heterogeneous matter to be carried off, since all the food, of every kind, that is taken into an animal, and the nutritious juices that supply the vegetable body, consist of a great number and variety of other particles, besides those that are natural to them.

He now mentions some experiments, to confirm this doctrine of *innate juices*, and then proceeds to take a short view of the animal fluid, and its secretions in the body. 'And in this likewise, says he, the same scene of order, uniformity, and *analogy* will present itself in as lively colours: but, in order the more clearly to explain it, we must premise a word or two concerning the animal *ovum*. I have before defined it an egg, containing an organization, capable of growing into no other than the same species of animal that produced it; and considered, that the integuments of this organization are the membranes to which the *funiculus umbilicalis* and
placenta

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placenta are fixed; and that; therefore, the little *placenta* is on the out-side of this *ovum*, which has absorbent veins to receive nourishment, and convey it to the organization of the *fœtus* by the *funis*: it must also be observed, that every vessel, gland, &c. are already formed, however they may, from their minuteness, escape our sight; and that each individual gland is furnished with its own innate juice, deposited there, as I have said of the vegetable organizations, when they were formed.

Now, as soon as the impregnated animal *ovum* passes from the *ovarium* into the *uterus*, its natural *matrix*, the absorbent *venulae* or *radiculae* of the *placenta*, receive the general nourishment, and convey it to the little organization of the *fœtus*. Here, as is said of the general fluid of vegetables, the mother's mass of blood must be considered as the general animal fluid, containing all the particles of nourishment necessary for the *fœtus*, and also such as are similar to all the several innate juices of the organization; and that, when this general fluid is carried to the *fœtus*, it is discharged into the veins, and passes through the heart into the arteries, and is dispersed to every part of the organization; and, as it passes to the several parts to be nourished, every part receives, from its own kindred particles out of the mass, what is naturally suitable to its own innate juice, and the rest is driven on to their several places. Thus the liver, having its innate juice, the bile, when the general mass of blood passes over the ducts and passages leading into its substance, none is admitted to enter but the bilious parts of the mass, which alone are capable of being attracted by their kindred particles: and so of the *pancreas*, and all other glands of the body.

In the fifth chapter, our author treats of the *subordinate* organizations of different animals: of the *polypus*; of the indivisibility and immortality of the animating principle; and of man's peculiar advantages beyond those of other animals. As his explanation of the manner in which each piece of a divided *polypus* becomes another perfect animal of the same species, is very curious, we shall close our account of his performance, with laying it before our readers.

‘If we consider this creature maturely, says he, I believe, we shall hardly find any difference between it and those other parts of the creation just mentioned, either as to what regards the care of the Almighty in its preservation, or the *analogy* and *uniformity* of their construction and organization.

organization. Here are indeed two ways by which this animal is propagated: the first is, by the *extrusion* of the *fœtus* from the sides of the parent; and the other is, by *cuttings* of the animal itself. My business here is not to enquire whether there is any *coitus* between them, nor do I think it at all necessary to my present purpose; for the facts before us will be sufficient to found any opinion upon, that may seem best to illustrate the subject, which I am at present endeavouring to explain; nor do I think there is any need to consider, in this place, what particular management causes them to become more prolific than ordinary, at some particular times: for all which, I refer the reader to the observations of these gentlemen, (*Martin Folkes*, esq; and Mr. *Henry Baker*) who made experiments upon them from time to time.

Is it not clear then, in all respects, that a sufficient number of perfect organizations are placed every where in this creature, to answer all the ends of the wise CREATOR, for the preservation and continuation of this species of animal, as well as of others capable of the same manner of propagation, by being cut in pieces? What, but such a mechanism as this, could answer those ends? and why should that analogy and uniformity cease here, which are every where else so manifestly carried on in the animal and vegetable creation?

Let us, however, intimately view this animal in its progress, together with a young *willow*; and then the analogy, I am contending for, will be more clearly understood: for example, the young *willow* is an entire organized body in itself, capable of growing larger till it is come to its perfect growth, by means of the vegetative principle: the *polypus* is also a perfect organized body in itself, and capable of being extended and growing larger, till it is come to its perfect growth, and of feeding and loco-motion, by means of its animating principle. The *willow*, as it grows, is gradually sending off new branches, which are its *fœtus*, proceeding from the organizations I have mentioned before, each of which being capable of having its other secondary organizations, to be produced in due time: the *polypus*, in like manner, is gradually sending off its *fœtus*, which also, no doubt, proceed from secondary organizations, placed by providence in its sides for that purpose, each *fœtus* being, in like manner, capable of having its other secondary organizations, to be produced in due time. The *willow*, when cut in pieces and planted, each piece, pro-

vided it contains any of these organizations, will be explicated into a tree, like its perfect parent, and in its progress extrude its *fætuses*, &c. as above: the *polypus* also, when cut in pieces, each piece having its organizations, one of them will first take place, explicate itself, and in its progress send off its *fætuses* also in due time. Thus may a *tree* or *plant* be propagated to produce innumerable trees or plants: and thus may a *polypus* be the parent of innumerable *polypi*. So that cutting a *polypus* in pieces, is but anticipating the propagation of those very organizations, in the pieces, which would, if let alone for a while, themselves issue forth of the sides of the parent in due time: and this is the case of a twig or branch, having a certain number of organizations, which, if let alone, would extrude them of themselves, though not in so short a time, as if cut off and planted.——

The *polypus* would seem a very insignificant creature to those whose views of nature's works are not extensive enough, and who cannot spare time to discern with due attention, and admiration, the beauties and perfections of every part of the creation: but this great provision of secondary organizations shews they are not so inconsiderable in the eyes of their CREATOR, as to some men who may imagine them not worth notice. For, if we only observe their extreme tenderness, which exposes them to be wounded, nay torn to pieces, by any hard body, though never so small, carried down the streams, or moved in the ponds, in which they dwell, we may easily see the providential reason for placing organizations every where, for their restoration and further propagation: for, perhaps, there is no other animal of so tender a texture, and consequently so easily destroyed, having neither sagacity to avoid danger, nor strength to resist or bear the least injury. Indeed, the same power is also apparent in some kinds of worms, and in all the kinds of the star-fish; which has been proved too by experiments, and can be so only for the same reason, their being very liable to danger and destruction.

Having finished his observations on the *animal* and *vegetable* creation, our author now rises to the contemplation of *man*; and, in the remaining part of his performance, considers the peculiar advantages which providence has bestowed upon him.

ART. XLV. *ELFRIDA. A dramatic poem. Written on the model of the ancient Greek tragedy. By Mr. Mason.*
First edit. 4to. 2 s. 6 d. Second edit. 8vo. 1 s. 6 d.
Knapp.

WE have perused this work with uncommon pleasure. The ingenious author had before, in his excellent monody to the *memory* of *mr. Pope*, and in his *Iliad*, given us ample proofs of his happy genius for plaintive poetry; and, from the specimen now before us, we dare almost venture to predict, that the author of *Elfrida* may one day be esteemed the first tragic writer of the present age, which this nation hath produced.

Elfrida was not intended for the stage. Mr. *Mason* did not chuse to sink his plan to that level to which it must have been lower'd, in order to secure its success before an *English* audience; who would scarcely have relished its want of incidents, and of the usual variety of characters; deficiencies which are amply compensated for, to the judicious reader, by the introduction of the *chorus*.

The real story of *Elfrida* may be found at large in *Rapin* *: from whose account our author has departed in only this one material circumstance; that, whereas the *historian* supposes *Elfrida* to have concurred in the catastrophe of her husband, the *poet* makes her a perfect pattern of conjugal tenderness and fidelity.

With respect to the critical rules of the ancients, *mr. Mason* has strictly observed the three grand unities, and his poem has thereby the advantage of the nicest regularity, added to the peculiar graces and ornaments of the author's imagination: an example which may suffice to obviate the current opinion; that a strict adherence to these unities, restrains the genius of the poet. * *Vide* the author's *second* introductory letter. — Of these letters we shall here give some extracts, from which the reader will be able to form a very tolerable idea of the poem they are prefixed to. They are *five* in number; addressed to a friend, and chiefly intended to answer such objections as were, or might be, made to the author's design of writing after the ancient model.

In the *first* letter he observes, that he did not intend an exact copy of the ancient drama, his design being much less

confin'd. 'I meant, says he, only to pursue the ancient method so far as it is probable a *Greek* poet, were he alive, would now do, in order to adapt himself to the genius of our times, and the character of our tragedy. According to this notion, every thing was to be allowed to the present taste, which nature and *Aristotle* could possibly dispense with; and nothing of intrigue or refinement was to be admitted, at which antient judgment could reasonably take offence.—But, to follow the modern masters in those respects wherein they had not so faultily deviated from their predecessors, a story was chosen, in which the tender, rather than the noble passions were predominant, and in which even love had the principal share: characters too were drawn as nearly approaching to private ones, as tragic dignity would permit; and affections rais'd rather from the impulse of common humanity, than the distresses of royalty, and the fate of kingdoms. Besides this, for the sake of natural embellishment, and to reconcile mere modern readers to that simplicity of fable, in which I thought it necessary to copy the ancients, I contrived to lay the scene in an old romantic forest. For, by this means, I was enabled to enliven the poem by various touches of pastoral description; not affectedly brought in from the store-house of a picturesque imagination, but necessarily resulting from the scenery of the place itself.'

The *second* letter contains some remarks on regularity in the plan of a dramatic poem, particularly in the construction of the fable. He observes, that, in *France*, the excellency of their several poets is chiefly measured by this standard;—that the disregard which our immortal *Shakespear* shewed of all the necessary rules of the drama, in compliance merely with the taste of the times, hath since been falsely considered as a characteristic of his vast and original genius; and consequently set up as a model for succeeding writers.—That, notwithstanding the absurdity of this low superstition, the notion is so popular among *Englishmen*, that he fears it will never be entirely discredited, till a poet rises up amongst us, with a genius as elevated and daring as *Shakespear's*, and a judgment as sober and chastised as *Racine's*. 'But, adds he, as it seems too long to wait for this prodigy, it will not surely be improper for any one of common talents, who would entertain the public without indulging its caprice, to take the best models of antiquity for its guides; and to adapt those models, as near as may be, to the manners and taste of his own times.' In the course

of this letter, our author tenderly blames *Milton*, for not observing this rule, with regard to his excellent *Samson Agonistes*, which, as *Mr. Mason* observes, he formed on a model more simple and severe than *Athens* herself would have demanded; and took *Æschylus* for his master, rather than *Sophocles* or *Euripides*.

In the *third* letter our author remarks, that he could have adapted this performance to the *English* stage, had he not been withheld by his veneration for the old chorus, which he thinks too essential to the tragic drama; to be dispensed with, in conformity to modern taste; and says down his reasons for this, with respect both to the poet and the audience: concluding, that, whatever our play-makers, as he styles them, have gained by rejecting the chorus, the true poet has lost considerably by it. For he has lost, says *Mr. Mason*, a graceful and natural resource to the embellishments of picturesque description, sublime allegory, and whatever else comes under the denomination of *pure poetry*. *Shakspear*, indeed, continues our author, had the power of introducing this naturally, and, what is most strange, of joining it with *pure passion*. But I make no doubt, if we had a tragedy of his, formed on the *Greek* model, we should find in it more frequent, if not nobler, instances of his high poetical capacity, than in any single composition he has left us. I think you have a proof of this in those parts of his historical plays which are called *chorus's*, and written in the common dialogue metre. And your imagination will easily conceive, how fine an ode the description of the night, preceding the battle of *Agincourt*, would have made in his hands; and what additional graces it would receive from that form of composition.

In his *fourth* letter our author takes notice of that superior pomp and majesty which the old chorus necessarily added to the scene of the drama; and of the agreeable variety it introduced into the versification and metre. He particularly insists, that, by the loss of this means of naturally introducing poetry into plays, we have also lost the opportunity of conveying moral sentiments with grace and propriety: a loss, for which he justly thinks nothing since substituted can possibly atone.

In those parts of the drama, says he, where the judgment of a mixed audience is most liable to be misled by what passes before its view, the chief actors are generally

too much agitated by the furious passions, or too much attached by the tender ones, to think coolly, and impress on the spectators a moral sentiment properly. A confidant, or servant, has seldom sense enough to do it, never dignity enough to make it regarded. Instead therefore of these, the ancients were provided with a band of distinguished persons, not merely capable of seeing and hearing, but of arguing, advising, and reflecting; from the leader of which a moral sentiment never came unnaturally, but suitably and gracefully; and from the troop itself, a poetical flow of tender compassion, of religious supplication, or of virtuous triumph, was ever ready to heighten the pathos, to inspire a reverential awe of the Deity, and to advance the cause of honesty and of truth.

The fifth letter, contains some reflections on the difficulty, or rather impossibility of introducing the chorus on the English stage; and also mentions an instance of the same aversion in the French towards this great essential in the drama of the ancients. I think only, says he, on the trial made by M. Racine, in a nation much before ours, in a taste for probability and decorum in theatrical directions. In this our last tragedies he has fully succeeded in the very thing aimed at; and has adapted a noble imitation of ancient simplicity to the taste of his own times; particularly in his *Abelard*, a poem, in which the most superb and magnificent spectacle, the most interesting event, and the most sublime sort of inspired poetry, are all nobly and naturally united. Yet I am told, that neither this, nor the *Egiste* retains its chorus, when represented on the French theatre. To what is this owing? To the refinement certainly of our modern music. This art is now carried to a pitch of perfection, or, if you will, of corruption, which makes it utterly incapable of being an adjunct to poetry. *Il y a grand apparence, que les progrès que vous avez faits dans la musique, ont été nuis à ceux de la véritable tragédie.* C'est un talent, qui a fait tort à un autre, says M. Kélar with his usual taste and judgment. Our different cadences, our divisions, variations, repetitions, without which modern music cannot subsist, are entirely improper for the expression of poetry; and were scarce known to the ancients.

We come now to the poem; from which we shall extract two of the odes, sung by the chorus; referring our readers, as to the historical part, to the work itself.

ODE II. Addressed to **CONTENT**: *To amuse the tender Elfrida, while she impatiently waits the return of her beloved, absent, Athelwold.*

THE turtle tells her plaintive tale,
Sequester'd in some shadowy vale;
The lark in radiant ether soars,
And swells his wild extatic notes:
Mean while on yonder hawthorn spray
The linnet wakes her temp'rate lay;
She haunts no solitary shade,
She flutters o'er no sun-shine mead;
No love-lorn griefs depress her song,
No raptures lift it loudly high,
But soft she trills, amid th' aerial throng,
Smooth simple strains of sob'rest harmony.

Sweet bird! like thine our lay shall flow,
Nor gaily loud, nor sadly slow;
For to thy note, sedate, and clear,
CONTENT still lends a listening ear;
Rec'd this holy band along,
Oft has she heard thy easy song;
Why hears not now? what fairer grove
From *Harewood* lures her devious love?
What fairer grove than *Harewood* knows,
More wood-bird walks, more fragrant gales,
More woodbine bowers, inviting soft repose,
More streams flow-wand'ring thro' her winding vales.

Perhaps to some lone cave the rover flies,
Where lull'd in pious peace the hermit lies.
For scorning oft the gorgeous hall,
Where banners wave with blazon'd gold,
There will the meek-ey'd nymph delight to call,
And with the solemn feet high converse hold.

There, goddess, on the shaggy mound,
Where tumbling torrents roar around,
Where pendant mountains o'er your head
Stretch their formidable shade;
You listen, while the holy seer
Slowly chants his vespers clear;
Or of his sparing meals partake;
The sav'ry pulse, the wheaten cake,
The beverage cool of limpid rill.
Then, rising light, your host you bless,
And o'er his saintly temples bleed still
Graphic day-dreams of heaven's happiness.

Where'er thou art, enchanting maid,
 Thou soon wilt smile in *Harwood's* shade:
 Soon will thy fairy feet be seen,
 Printing this due-impearl'd green;
 Soon shall we mark thy gestures meek,
 Thy glittering eye, and dimpled cheek,
 What time thou seek'st, with willing haste,
 Thy lov'liest throne, *Elfrida's* breast.
 There seated on that iv'ry shrine,
 Where all the loves and graces lye,
 With them your hands shall mutual chaplets twine,
 And weave immortal wreaths of peace and joy.

And, hark, completing our prophetic strain,
 The fleet hoof rattles o'er the flinty plain;
 Now nearer, and now nearer sounds.
 Avast! ye vain, delusive, fears.
 Hark! echo tells thro' *Harwood's* amplest bounds,
 That love, content, and *Albion* appears.

ODE IV. *On AETHELWOLD's distress; occasioned by the discovery of the deceit he had practised upon the king, in order to his gaining the beautiful ELFRIDA.*

SAY, will no white-rob'd son of light,
 Swift-darting from his heavenly light, *height,*
 Here deign to take his hallow'd stand;
 Here wave his amber locks, unfold
 His pinions cloth'd with downy gold;
 Here smiling stretch his tutelary wand?
 And you, ye hosts of saints, for ye have known
 Each dreary path in life's perplexing maze,
 Tho' now ye circle yon eternal throne
 With harpings high of inexpressive praise.
 Will not your strain descend in radiant state,
 To break with mercy's beam this gath'ring cloud of fate?

'Tis silence all. No son of light
 Darts swiftly from his heav'nly height,
 No train of radiant saints descend.

"Mortals, in vain ye hope to find,
 "If guilt, if fraud has stain'd your mind,
 "Or saint to hear, or angel to defend."

So TRUTH proclaims. I hear the sacred sound
 Burst from the centre of her burning throne,
 Where ay she sits with star-wreath'd lustre crown'd,
 A bright sun clasps her adamant zone.

So TRUTH proclaims: her awful voice I hear,
With many a solemn pause it slowly meets my ear.

"Attend, ye sons of men; attend, and say,"
Does not enough of my refulgent ray
Break thro' the veil of your mortality!
Say, does not reason in this form descry
Unnumber'd, nameless glories, that surpass
The angel's floating pomp, the seraph's glowing grace?

Shall then your earth-born daughters vie
With me *? Shall she, whose brightest eye
But emulates the diamond's blaze;
Whose bosom mocks the fleecy snow,
Whose cheek the rose's damask glow,
Whose melting voice the warbling woodlark's lays:
Shall she be deemed my rival? shall a form
Of elemental dross, of mould'ring clay,
Vie with these charms imperial? The poor worm
Shall prove her contest vain. Life's little day
Shall pass, and she is gone: while I appear,
Flush'd with the bloom of youth thro' heav'n's eternal year.

Know, mortals, know; ere first ye sprung,
Ere first these orbs in æther hung,
I shone amid the heavenly throng,

These eyes beheld creation's day,
This voice began the choral lay,
And taught archangels their triumphant song.

Pleas'd I survey'd bright nature's gradual birth,
Saw infant-light with kindling lustre spread,
Soft vernal fragrance clothe the flow'ring earth,
And ocean heave on his extended bed;

Saw the tall oak aspiring pierce the sky,
The tawny lion stalk, the rapid eagle fly.

Last, man arose, erect in youthful grace,
Heaven's hallowed image stamp'd upon his face,
And, as he rose, the high behest was given,
"That I alone, of all the host of heav'n,
Should reign protectress of the god-like youth."
Thus the Almighty spake: he spake, and call'd me TRUTH.

* This expostulation alludes to *Archbishop's* violation of truth, for the sake of his *Epistle*.

MONTHLY CATALOGUE,

MISCELLANEOUS.

- I. **A** *N address to the Jurymen of London.* By a citizen. 8vo. 2 d. Corbet.

Tho' the price of this tract be so small, the subject of it is of great importance to the liberties of this nation. Its intention is, to explode a doctrine of late industriously propagated, that a jury are judges of nothing but *fact*, and therefore ought always to return a *special verdict*, when the fact has been proved; but at the same time think, that it is not such a criminal fact as is charged in the indictment. To prove that this doctrine, if once established, would root up that fence which our ancestors have provided against the oppression of a malicious or corrupt court of justice, and that it is also contrary to the opinion of our best lawyers, the author produces some large quotations from a pamphlet, entitled, *The Englishman's right.* By Sir John Hawles, *solicitor-general* to the late King William; and concludes with an oblique application of the whole, to the prosecution of *printers*, or *booksellers*, for *libels*.

- II. *Low-Life*: or, one half of the world knows not how the other lives. Being an account of what is transacted by people of almost all religions; nations, and circumstances, in the 24 hours between *Saturday* night and *Monday* morning: In a true description of a *Sunday*, as it is usually spent within the bills of mortality. 8vo. 1 s. Legg.

This article is only calculated for the mob of readers, or that class who value *Ned Ward's London Spy*, beyond all the works of *Tully*, *Swift*, and *Pope*.

- III. *A supplement to the works of dr. Swift.* 8vo. 2 s. 6d. few'd. Cogswell.

This is chiefly a collection of anonymous pieces in verse and prose, which have been published at several times, and some of them generally imputed to dean *Swift*, tho' never ascertained as such. Besides these, the dedication and prefaces to *Sir William Temple's* memoirs, and a letter to the *Athenian Society*, are here reprinted, from copies that appeared in the dean's life-time, with his name. We have also a short piece, called the *history of Martin*, which the editor says was inserted in the former editions of the *Tale of a Tub*, tho' omitted in the latter. The rest of the
prose

prose pieces, are mostly politico-controversial tracts, which the editor supposes to have been *Swift's*. As to the poetical articles, most of them have appeared in the magazines, and other collections; and whether they are really the genuine works of *Swift*, or not, we apprehend, is an enquiry not worth the making; they are deservedly left out of his works; and, in our opinion, he was no friend to the dean's memory, who first proposed this collection; which is, moreover, printed in a barbarous manner, and in a volume of so preposterous a size, that this supplement cannot be uniformly bound with any edition we have seen of *dr. Swift's* works: but this circumstance may perhaps be construed, in favour of the editor, as a proof of his compunction of conscience, which would not suffer him to tempt people to distract their sets, by the addition of such a supplement, without a proper mark of distinction.

IV. *Observations on the writers of the present age, and their manner of treating each other; more particularly relative to the treatment of lord Ossington and the Inspector, in a pamphlet, entitled, Some remarks on the life and writings of dr. J. H. Storr. 1s. Sheep.*

The author of this pamphlet launches out as extravagantly in praise of *dr. H.*, as the author of the *Remarks* (see our *list*) had before done in calumniating and abusing that gentleman. All that we can add concerning this performance, is, briefly, that it is a mere tide-page job, affording nothing answerable to the profession of its containing, *observations on the writers of the present age, and their manner of treating each other.*

V. *The Importance of dress; or, female rivalry: being a real history; with the proper names of the parties. 8vo. 6d. Sheep.*

The scene of this little history, is a country town, in the south of *France*. The actors in it are also of that kingdom, and the subject is a squabble between two ladies, on account of their mutual rivalry in dress. The story is a very trivial one; but the author has enlivened and rais'd the incidents, by his mock-heroical manner of relating them.

VI. *A compleat treatise of mines. Extracted from the memoire d'artillerie. To which is added, by way of introduction, professor Bellidor's dissertation on the force and physical effects of gun-powder. By Henry Manningham, engineer. Handsomely printed, with a variety of copper-plates. 6s. in boards. Newse, &c.*

VII. The

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VII. *The fair paricide*. A tragedy of three acts. Founded on a late melancholy event. 8vo. 1s. *Waller*.

Poor miss *Blandy* has here suffered death a second time; but with more cruel circumstances than those attending her legal execution. In a word, never, sure, was any story so tragically mangled, as that of this unhappy lady, unless we except the unparalell'd *Arfinoe*, mentioned in our last; a work which our author doubtless kept in view, while he was writing the *fair paricide*: and, in truth, the two performances are so like each other, that one might reasonably take them for twins, the joint offspring of the same parent.

VIII. *A proposal for the amendment and encouragement of servants*. 8vo. 6d. *Shuckburgh*.

The author proposes to raise a fund, by subscription, for bestowing annual rewards on such servants as have lived long in a place; viz. so much for one year, for two years, for three, and so on. The subscribers to be formed into a society, under proper regulations, which the author has sketched out. This scheme, (which those who will give themselves the trouble to consider it at large, will probably not think altogether impracticable), the author imagines, will be much more likely to conduce to a general reformation of our servants, than any laws that are or may be devised for their punishment, upon misbehaviour.

IX. *An address to those in power*; occasioned by the violence to which the marquis de *Fratteaux* has been a sacrifice. 8vo. 6d. *Cooper*.

A rhetorical declamation, intended to animate the government to take signal vengeance on those who were instrumental in seizing and conveying the above named marquis out of this kingdom, in which he had taken refuge; but on what account, we are not yet certainly informed.

X. *A modern dissertation on a certain necessary piece of household-furniture*. 8vo. 6d. *Kent*.

The piece of household-furniture here meant, is the *chamber-pot*; a subject which a genius like *Swift's* would have handled in an entertaining manner: but our author has only shown an affectation of wit, learning, and humour, without producing any thing fit to amuse or divert a reader of any tolerable taste.

XI. *The friendly rivals*; or, love the best contriver. A comedy. 8vo. 1s. 6d. *McNeill*.

In the title-page the author informs us, that 'this comedy has been offered to the manager of one of the theatres, and been perused by several of our best dramatic critics, and but lately returned, with some few remarks, and the following compliment: "Tho' there are imperfections in it, as are in all first pieces, yet are there great strokes of the genius of true comedy."—Whether this compliment came from the *manager*, or from the *critics* above mentioned, does not clearly appear: however, we entirely acquiesce in the first part of it, for the piece has really imperfections enough; but, as to 'great strokes of the genius of true comedy,' they are either too *great*, or too fine for our apprehension; we having read the work thro' without perceiving one of them. In a word, this author seems to be as *great* a *genius* in comedy, as the author of the *fair parricide*, (see ART. VII.) is in tragedy.

XII. *An abstract of mr. Lock's essay on human understanding.* 8vo. 1s. Sandby.

This abstract is drawn up with a good deal of judgment, by Sir *Jeffery Gilbert*, late lord chief baron of the court of exchequer in *Ireland*, and afterwards of that of *England*. It may be of service, as a remembrancer, to those who have read *mr. Lock's* essay.

XIII. *A poetical epistle from Shakespear in Elysium, to mr. Garrick, at Drury-lane theatre.* 4to. 1s. Newbery.

If this epistle be genuine, *Shakespear* has learnt, since his residence in the shades, to write in a manner very different from that which has so justly made his name immortal in these regions.

XIV. *A mid-night contemplation in the country.* Fol. 6d. Owen.

This small piece is written in verse; but the author is not a greater poet than *Homer*, or *Milton*, or *dr. Young*.

XV. *Poetical pieces.* By several hands. Printed by subscription, for the editor, *J. Stephens.* 8vo. 6d.

As we are informed that the editor of the pieces contained in this small collection is an honest but unfortunate man, (formerly a bookseller) we hope he will succeed in this attempt, to raise a small sum towards his subsistence. What he here offers, in return for the generous or charitable contributions of his subscribers, is far from being the worst poetry we have lately been obliged to read. However, we are persuaded that the benevolent readers of these poems will find less pleasure in the perusal of them, than in the reflection, that the trifle expended to purchase them, was a contribution

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contribution towards cheering the heart of the unhappy,
and administering relief to the distressed.

CONTROVERSIAL.

XVI. Remarks on some conjectures, relative to an ancient piece of money, endeavouring to prove it a coin of *Richard*, the first king of *England* of that name, &c. By *George North*, A. M. Fellow of the society of Antiquaries, *London*. 4to. 1s. 6d. *Sandby*.

In this performance our author considers every argument advanced by *mr. Clarke* (see our *Review* for *January* last) in support of his conjectures, and brings very strong reasons to prove that the piece in question is not a coin of king *Richard I.* nor a coin from the royal mints in any other reign. He shews, that the sun or star, and crescent, as on the piece in question, appear only on the first great seal of king *Richard I.*—That the form was changed on his latter seal, at a time when coinage of money might most reasonably be expected:—That they appear likewise on the seal of *Henry III.* and, consequently, can have no particular reference, nor can be appropriated, to *Richard I.*—That all our *English* coins have the head and name of the king on them:—That the reproach is groundless of base money by royal authority:—That the manner of the receipt in the exchequer was a check on the mints:—That, *ab initio*, all the mints had assayers in them:—That sterling was the current money of *England* before king *Richard I.* viz. in king *Henry II.*'s reign:—That, in the indenture of the 28th of *Edward I.* sterling is called the *old standard*:—That the weight of the piece produced is seven grains less than the weight of our ancient pennies, though it is not blurred nor creased.

As to the piece in question, *mr. North* thinks he can ascertain what it is to the satisfaction of the curious: he apprehends it is no other than one of those which were denominated *Penny-yard pence*, from their being made or stamped at *Penny-yard*, a place near *Ross* in *Heresfordshire*.

Our author has been naturally led to consider the standard and purity of our ancient coins, and the state of the mint; a subject, with which he appears to be very well acquainted, and on which such of our readers as have a mind to peruse his work, will find several things new to them. To his remarks is subjoined a short epistolary dissertation on some supposed *Saxon* gold coins, read before the society of *Antiquaries*.

XVII. Some remarks on the letters of the late lord *Bolingbroke*, on the study and use of history; so far as they relate to facted history, the genuineness of the gospel, and its being a certain rule of faith and practice. 8vo. 6d. *Cooper*.

The zeal which this author has shewn for christianity is, if we mistake not, his principal merit in this performance. This zeal, however, for christianity, has made him say some things which are not at all consistent with the spirit of it.

XVIII. An apologetical view of the moral and religious sentiments of the late right honourable lord viscount *Bolingbroke*. Taken from his letters on the study and use of history. 8vo. 6d. *Noon*.

This small piece is written in a candid and genteel manner; and is proper for the perusal of such unbelievers in revelation (if such there be) as glory that lord *Bolingbroke* died without faith.

M E D I C A L.

XIX. *A compendium of anatomy*. By *Laurence Heister*, M. D. professor of physic and surgery in the university of *Helmstadt*, and fellow of the royal societies of *London* and *Paris*. Translated from the last edition of the original *Latin*: greatly augmented and improved by the author. To which are added, *Notes*, by *M. Henault*, and the editor. Illustrated with eight large copper-plates. 8vo. 6s. *Innes*, *Davis*, *Whiston*, &c.

The works of the great *Heister* are all so well known, that it would be very superfluous in us to attempt the character of any part of them. All we shall therefore say of this translation of his treatise of anatomy, is, that it is a new one; and that it has the great advantage over the other translation, published some years ago, of having the many improvements which the author made, in the intermediate time between his several editions, of which it has gone thro' a considerable number.

XX. *The state of surgery*, but more particularly, the disadvantages its professors lie under, considered. 8vo. 6d. *Baldwin*.

The design of this pamphlet is, to shew the decay of the surgeon's business, occasioned by the late great increase of the number of hospitals; which the author does not apprehend to be of such real public utility, as is generally imagined. He thinks that undeserving patients, or those who
are

are not the proper objects of such charities, are chiefly those who are relieved by them; that such relief is a great encouragement to idle and debauched mechanicks, &c. who, otherwise, might be induced to be more industrious, in order to lay up something towards their support, in cases of sickness, or accidents: which formerly the common people were the more obliged to do, as they had not the expectations of being taken care of in hospitals, which those of the lower ranks have, in these public-spirited times.—Hence the author concludes, that the surgeons are in a fair way of being ruined, by having their business engrossed by the hospitals; while no adequate advantage will thereby accrue to the community in general: but the reader will better judge of this matter, from our author's arguments at large, as he has laid them down in his pamphlet, which, as we imagine, merits the attention of the public.

XXI. An essay on the external use of water. In a letter to dr. * * * *. With particular remarks upon the present method of using the mineral waters at *Bath* in *Somersetshire*. By T. Smollet, M. D. 4to. 1s. 6d. Cooper.

This ingenious writer has here thrown together several conjectures against the supposed virtues of the mineral principles in hot springs; which, he thinks, have often, in the cure of patients by bathing, usurped that praise and reputation which was really due to the simple element. He prefers *pure water*, both for warm and cold bathing, in many cases; tho' he allows, that, in *vapour-bathing*, the hot-mineral springs may be used to more advantage than simple hot water. In brief, the learned author has given a sufficient proof of his reading and reflexion on this subject, which he has treated very circumstantially; though it does not seem the remotest design of his performance, to vindicate mr. *Cleland*, surgeon at *Bath*, with respect to that gentleman's late plan and proposals for remedying certain considerable inconveniencies relating to the baths at that place; in which design mr. *Cleland* having met with great and effectual opposition, much altercation hath ensued: a pretty full account of which the reader will find in this pamphlet; in which dr. *Smollet* hath also published mr. *Cleland*'s plan, accompanied with several severe animadversions of his own, upon the opposers of the proposed regulations; whom he treats not only as enemies to the real interest of the city of *Bath*, but to the public in general, by their obstructing an attempt to render the *Bath* waters more extensively efficacious, and convenient, than they now are, under their present regulations.

T H E

MONTHLY REVIEW,

For J U N E, 1752.

ART. XLVI. *Conclusion of the account of lord Bolingbroke's letters on the study and use of history. See Review for April.*

HAving, in our number for *April*, given an account of the first volume of these letters, we now proceed to the second, and shall finish our account of the whole with some extracts from his lordship's letter to lord *Bathurst* on the true use of retirement and study, and his reflections on exile; both which pieces, but especially the last, every one who has a taste for fine writing, cannot but peruse with pleasure. They are full of masterly strokes, of noble and elevated sentiments: and were we to say, that, with regard to elegance of composition, and dignity of sentiment, they are not inferior to any thing of the kind antiquity can boast of, few of our readers, we are persuaded, would think that we had commended them too much.

The greatest part of his lordship's eighth letter, which takes up almost two thirds of this second volume, and contains a sketch of the history and state of *Europe*, from the year 1688, consists of reflections on the measures that were pursued in conducting the war that was carried on at the beginning of the present century on account of the *Spanish* succession; but as we have reason, from several passages of these letters, to expect a full and circumstantial account of the transactions of those times by his lordship, we shall

not take up any of our readers time with an account of what he has advanced concerning them in this letter.

His lordship introduces his letter on the true use of retirement and study with several just reflections on the general neglect of cultivating our reason. He observes, that this rightful mistress of human life and knowledge, whose proper office it is to preside over both, and to direct us in the conduct of the one, and the pursuit of the other, is reduced to a mean and servile state, to the vile drudgery of conniving at principles, defending opinions, and confirming habits, that are none of her's. ' They, says he, who do her most honour, who consult her ofteneft, and obey her too very often, are still guilty of limiting her authority according to maxims, and rules, and schemes, that chance, or ignorance, or interest, first devised, and that custom sanctifies: custom, that result of the passions and prejudices of many, and of the designs of a few: that ape of reason, who usurps her seat, exercises her power, and is obeyed by mankind in her stead. Men find it easy, and government makes it profitable, to concur in established systems of speculation, and practice: and the whole turn of education prepares them to live upon credit all their lives. Much pains are taken, and time bestowed, to teach us what to think, but little or none of either, to instruct us how to think. The magazine of the memory is stored and stuffed be-times; but the conduct of the understanding is all along neglected, and the free exercise of it is, in effect, forbid in all places, and in terms in some.

' There is a strange distrust of human reason in every human institution: this distrust is so apparent, that an habitual submission to some authority, or other, is forming in us from our cradles; that principles of reasoning, and matters of fact, are inculcated in our tender minds, before we are able to exercise that reason; and that, when we are able to exercise it, we are either forbid, or frightened from doing it, even on things that are themselves the proper objects of reason, or that are delivered to us upon an authority, whose sufficiency or insufficiency is so most evidently.—

' Thus the far greatest part of mankind appears reduced to a lower state than other animals, in that very respect, on account of which we claim so great superiority over them; because instinct, that has its due effect, is preferable to reason that has not. I suppose in this place, with philosophers, and the vulgar, that which I am in no wise ready to affirm, that other animals have no share of human reason:

reason : for, let me say, by the way, it is much more likely other animals should share the human, which is denied, than that man should share the divine reason, which is affirmed. But, supposing our monopoly of reason, would not your lordship chuse to walk upon four legs, to wear a long tail, and to be called a beast, with the advantage of being determined by irresistible and unerring instinct to those truths that are necessary to your well-being ; rather than to walk on two legs, to wear no tail, and to be honoured with the title of man, at the expence of deviating from them perpetually ? Instinct acts spontaneously whenever its action is necessary, and directs the animal according to the purpose for which it was implanted in him. Reason is a nobler and more extensive faculty ; for it extends to the unnecessary as well as necessary, and to satisfy our curiosity as well as our wants : but reason must be excited, or she will remain unactive ; she must be left free, or she will conduct us wrong, and carry us farther astray from her own precincts than we should go without her help : in the first case, we have no sufficient guide ; and in the second, the more we employ our reason, the more unreasonable we are.

Now, if all this be so, if reason has so little, and ignorance, passion, interest, and custom so much to do, in forming our opinions and our habits, and in directing the whole conduct of human life ; is it not a thing desirable by every thinking man, to have the opportunity, indulged to so few by the course of accidents, the opportunity *secum esse, et secum vivere*, of living some years at least to ourselves, and for ourselves, in a state of freedom, under the laws of reason, instead of passing our whole time in a state of vassalage under those of authority and custom ? Is it not worth our while to contemplate ourselves, and others, and all the things of this world, once before we leave them, through the medium of pure, and, if I may so say, of undefiled reason ? Is it not worth our while to approve or condemn on our own authority, what we receive in the beginning of life on the authority of other men, who were not then better able to judge for us, than we are now to judge for ourselves ?

That this may be done, and has been done to some degree, by men who remained much more mingled, than I design to be for the future, in the company and business of the world, I shall not deny ; but still it is better done in retreat, and with greater ease and pleasure. Whilst we re-

main in the world, we are all fettered down, more or less, to one common level, and have neither all the leisure, nor all the means and advantages, to soar above it, which we may procure to ourselves by breaking these fetters in retreat. To talk of abstracting ourselves from matter, laying aside body, and being resolved, as it were, into pure intellect, is proud, metaphysical, unmeaning jargon: but to abstract ourselves from the prejudices, and habits, and pleasures, and business of the world, is no more than many are, tho' all are not, capable of doing. They who can do this, may elevate their souls in retreat to an higher station, and may take from thence such a view of the world, as the second *Scipio* took in his dream, from the seats of the blessed, when the whole earth appeared so little to him, that he could scarce discern that speck of dirt, the *Roman* empire. Such a view as this will encrease our knowledge, by shewing us our ignorance; will distinguish every degree of probability from the lowest to the highest, and mark the distance between that and certainty; will dispel the intoxicating fumes of philosophical presumption, and teach us to establish our peace of mind, where alone it can rest securely, in resignation: in short, such a view will render life more agreeable, and death less terrible. Is not this business, my Lord? Is not this pleasure too, the highest pleasure? The world can afford us none such; we must retire from the world to taste it with a full gust; but we shall taste it the better for having been in the world.'

After this his Lordship proceeds to shew, that those who have neglected the cultivation of their minds in youth, will not be able to improve solitude, in old-age, to any good purpose. 'To set about acquiring the habits of meditation and study late in life, says he, is like getting into a go-cart with a grey beard, and learning to walk when we have lost the use of our legs. In general, the foundations of an happy old age must be laid in youth: and, in particular, he who has not cultivated his reason young, will be utterly unable to improve it old—Not only a love of study, and a desire of knowledge must have grown up with us, but such an industrious application likewise, as requires the whole vigour of the mind to be exerted in the pursuit of truth, through long trains of ideas, and all those dark recesses wherein man, not God, has hid it.

'This love and this desire I have felt all my life, and I am not quite a stranger to this industry and application. There has been something always ready to whisper in my ear,

ear, whilst I ran the course of pleasure and of business,
solus senescentem mature sanus equum.

‘ But my genius, unlike the demon of *Socrates*, whispered so softly, that very often I heard him not, in the hurry of those passions by which I was transported. Some calmer hours there were: in them I hearkened to him. Reflection had often its turn; and the love of study, and the desire of knowledge have never quite abandoned me. I am not therefore entirely unprepared for the life I will lead, and it is not without reason that I promise myself more satisfaction in the latter part of it, than I ever knew in the former.

‘ Your lordship may think this perhaps a little too sanguine, for one who has lost so much time already: you may put me in mind, that human life has no second spring, no second summer: you may ask me what I mean by sowing in autumn, and whether I hope to reap in winter? My answer will be, that I think very differently from most men, of the time we have to pass, and the business we have to do in this world. I think we have more of one, and less of the other, than is commonly supposed. Our want of time, and the shortness of human life, are some of the principal common-place complaints, which we prefer against the established order of things: they are the grumbings of the vulgar, and the pathetic lamentations of the philosopher; but they are impertinent, and impious in both. The man of business despises the man of pleasure, for squandering his time away; the man of pleasure pities or laughs at the man of business, for the same thing: and yet both concur superciliously and absurdly to find fault with the Supreme Being, for having given them so little time.—That life which seems to our self-love so short, when we compare it with the ideas we frame of eternity, or even with the duration of some other beings, will appear sufficient, upon a less partial view, to all the ends of our creation, and of a just proportion in the successive course of generations. The term itself is long: we render it short; and the want we complain of flows from our profusion, not from our poverty. We are all arrant spendthrifts: some of us dissipate our estates on the trifles, some on the superfluities, and then we all complain that we want the necessaries, of life. The much greatest part never reclaim, but die bankrupts to God and man. Others reclaim late, and they are apt to imagine, when they make up their accounts, and see how their fund is diminished,

that they have not enough remaining to live upon, because they have not the whole. But they deceive themselves: they were richer than they thought, and they are not yet poor. If they husband well the remainder, it will be found sufficient for all the necessaries, and for some of the superfluities, and trifles too perhaps, of life: but then the former order of expence must be inverted; and the necessaries of life must be provided, before they put themselves to any cost for the trifles or superfluities.

His lordship now leaves the men of pleasure and business, who are often candid enough to own that they throw away their time, and proceeds to consider the scholar and the philosopher; who, far from owning that he throws any time away, reproves others for doing it; who abstains from the pleasures, and declines the business of the world, that he may dedicate his whole time to the search of truth, and the improvement of knowledge. ‘When such an one, says his lordship, complains of the shortness of human life in general, or of his remaining share in particular; might not a man more reasonable, tho’ less solemn, expostulate thus with him?’

“Your complaint is indeed consistent with your practice; but you would not, possibly, renew your complaint if you renewed your practice. Tho’ reading makes a scholar; yet every scholar is not a philosopher, nor every philosopher a wise man. It cost you twenty years to devour all the volumes on one side of your library: you came out a great critic in *Latin* and *Greek*, in the oriental tongues, in history and chronology; but you was not satisfied: you confessed that these were the *litera nihil sanantes*; and you wanted more time to acquire other knowledge. You have had this time: you have passed twenty years more on the other side of your library, among philosophers, rabbies, commentators, schoolmen, and whole legions of modern doctors. You are extremely well versed in all that has been written concerning the nature of God, and of the soul of man; about matter and form, body and spirit; and space, and eternal essences, and incorporeal substances; and the rest of those profound speculations. You are a master of the controversies that have arisen about nature and grace, about predestination and free-will, and all the other abstruse questions that have made so much noise in the schools, and done so much hurt in the world. You are going on, as fast as the infirmities you have contracted will permit, in the same course of study; but you begin to foresee that
you

you shall want time, and you make grievous complaints of the shortness of human life. Give me leave now to ask you, how many thousand years God must prolong your life, in order to reconcile you to his wisdom and goodness? It is plain, at least highly probable, that a life as long as that of the most aged of the patriarchs, would be too short to answer your purposes; since the researches and disputes in which you are engaged, have been already for a much longer time the objects of learned enquiries, and remain still as imperfect and undetermined as they were at first. But let me ask you again, and deceive neither yourself nor me; have you, in the course of these forty years, once examined the first principles, and the fundamental facts, on which all those questions depend, with an absolute indifference of judgment, and with a scrupulous exactness? with the same that you have employed in examining the various consequences drawn from them, and the heterodox opinions about them? Have you not taken them for granted, in the whole course of your studies? or, if you have looked now and then on the state of the proofs brought to maintain them, have you not done it as a mathematician looks over a demonstration formerly made, to refresh his memory, not to satisfy any doubt? If you have thus examined, it may appear marvellous to some, that you have spent so much time in many parts of those studies, which have reduced you to this hectic condition, of so much heat and weakness. But, if you have not thus examined, it must be evident to all, nay to yourself on the least cool reflection, that you are still, notwithstanding all your learning, in a state of ignorance. For knowledge can alone produce knowledge: and, without such an examination of axioms and facts, you can have none about inferences."

Having thus set the complaints about want of time, and the shortness of human life, in a ridiculous, but true, light, his lordship proceeds to observe, that all men are taught their opinions, at least on the most important subjects, by rote; and are bred to defend them with obstinacy. "Now this, says he, may answer the ends of society in some respects, and do well enough for the vulgar of all ranks: but it is not enough for the man who cultivates his reason, who is able to think, and who ought to think, for himself. To such a man, every opinion that he has not himself either framed, or examined strictly, and then adopted, will pass for nothing more than what it really is, the opinion of

other men; which may be true or false for ought he knows. And this is a state of uncertainty, in which no such man can remain, with any peace of mind, concerning those things that are of greatest importance to us here, and may be so hereafter; he will make them therefore the objects of his first and greatest attention. If he has lost time, he will lose no more; and when he has acquired all the knowledge he is capable of acquiring on these subjects, he will be the less concerned whether he has time to acquire any farther.——

‘ In short, my lord, he who retires from the world, with a resolution of employing his leisure, in the first place, to re-examine and settle his opinions, is inexcusable if he does not begin with those that are most important to him, and if he does not deal honestly by himself. To deal honestly by himself, he must not suffer the delusions of the world to follow him into his retreat. Every man’s reason is every man’s oracle: this oracle is best consulted in the silence of retirement; and when we have so consulted, whatever the decision be, whether in favour of our prejudices or against them, we must rest satisfied: since nothing can be more certain than this, that he who follows that guide in the search of truth, as that was given him to lead him to it, will have a much better plea to make, whenever or wherever he may be called to account, than he, who has resigned himself, either deliberately or inadvertently, to any authority upon earth.

‘ When we have done this, concerning God, ourselves, and other men; concerning the relations in which we stand to him and to them; the duties that result from these relations, and the positive will of the Supreme Being, whether revealed to us in a supernatural, or discovered by the right use of our reason in a natural way—we have done the great business of our lives. Our lives are so sufficient for this, that they afford us time for more, even when we begin late; especially if we proceed in every other enquiry by the same rule. To discover error in axioms, or in first principles grounded on facts, is like the breaking of a charm. The enchanted castle, the steepy rock, the burning lake disappear: and the paths that lead to truth, which we imagined to be so long, so embarrassed, and so difficult, shew, as they are, short, open, and easy. When we have secured the necessities, there may be time to amuse ourselves with the superfluities, and even with the trifles, of life.

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His lordship's small treatise upon exile, which was written in the year 1716, is drawn up with some allusion to *Seneca's* style and manner, and several passages in it are taken from him. He introduces it with observing, that dissipation of mind, and length of time, are the remedies to which the greatest part of mankind trust in their afflictions; that the first of these works a temporary, the second a slow, effect; and that both are unworthy a wise man. 'Are we to fly from ourselves, says he, that we may fly from our misfortunes, and fondly to imagine that the disease is cured, because we find means to get some moments of respite from pain? Or shall we expect from time, the physician of brutes, a lingering and uncertain deliverance? Shall we wait to be happy, till we can forget that we are miserable, and owe to the weakness of our faculties a tranquillity which ought to be the effect of their strength? Far otherwise. Let us set all our past and our present afflictions at once before our eyes. Let us resolve to overcome them, instead of flying from them, or wearing out the sense of them by long and ignominious patience. Instead of palliating remedies, let us use the incision-knife and the caustic, search the wound to the bottom, and work an immediate and radical cure.

'The recalling of former misfortunes serves to fortify the mind against later. He must blush to sink under the anguish of one wound, who surveys a body seamed over with the scars of many, and who has come victorious out of all the conflicts wherein he received them. Let sighs, and tears, and fainting under the lightest strokes of adverse fortune, be the portion of those unhappy people whose tender minds a long course of felicity has enervated: while such, as have passed through years of calamity, bear up, with a noble and immoveable constancy, against the heaviest. Uninterrupted misery has this good effect, as it continually torments, it finally hardens. Such is the language of philosophy: and happy is the man who acquires the right of holding it.'

After some judicious reflections on the gifts of fortune, and shewing the necessity of our standing watchful, as sentinels, to discover the secret wiles and open attacks of this capricious goddess before they reach us, his lordship proceeds to examine what exile is. 'It is, then, says he, a change of place: and, lest you should say that I diminish the object, and conceal the most shocking parts of it, I add, that this change of place is frequently accompanied by some
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or all of the following inconveniencies: by the loss of the estate we enjoyed, and the rank which we held; by the loss of that consideration and power which we were in possession of; by a separation from our family and our friends; by the contempt which we may fall into; by the ignominy with which those who have driven us abroad will endeavour to sully the innocence of our characters, and to justify the injustice of their own conduct.'

All these inconveniencies his lordship speaks to, and first he considers what evil there is, in change of place, abstractedly and by itself. Under this head he observes, that great numbers of men chuse to live out of their own countries; that there is no climate so bad, no country so savage, as not to have some people who come from abroad, and inhabit there by choice. He likewise shews the absurdity of the notion, which is commonly entertained, of our having a secret affection for our country, independent of, and superior to, our reason. 'We love the country in which we were born, says he, because we receive particular benefits from it, and because we have particular obligations to it: which ties we may have to another country, as well as to that we are born in; to our country by election, as well as to our country by birth. In all other respects, a wise man looks on himself as a citizen of the world: and, when you ask him where his country lies, points, like *Anaxagoras*, with his finger to the heavens.'

He goes on to observe, that the world is a great wilderness, wherein mankind have wandered and jostled one another about since the creation; that one nation has been fond of seizing what another was tired of possessing; and that it will be difficult to point out the country which is to this day in the hands of its first inhabitants. After which, he proceeds in the following manner:

'Thus fate has ordained, that nothing shall remain long in the same state: and what are all these transportations of people, but so many public exiles? *Varro*, the most learned of the *Romans*, thought, since nature is the same wherever we go, that this single circumstance was sufficient to remove all objections to change of place, taken by itself, and stripped of the other inconveniencies which attend exile. *M. Brutus* thought it enough that those, who go into banishment, cannot be hindered from carrying their virtue along with them. Now, if any one judge that each of these comforts is in itself insufficient, he must however confess, that both of them, joined together, are able to remove the terrors

terrors of exile. For what trifles must all we leave behind us be esteemed, in comparison of the two most precious things which men can enjoy, and which, we are sure, will follow us where-ever we turn our steps, the same nature, and our proper virtue? Believe me, the providence of God has established such an order in the world, that, of all which belongs to us, the least valuable parts can alone fall under the will of others. Whatever is best, is safest; lies out of the reach of human power; can neither be given nor taken away. Such is this great and beautiful work of nature, the world. Such is the mind of man, which contemplates and admires the world whereof it makes the noblest part.

These are inseparably ours; and, as long as we remain in one, we shall enjoy the other. Let us march therefore intrepidly where-ever we are led by the course of human accidents. Where-ever they lead us, on what coast soever we are thrown by them, we shall not find ourselves absolutely strangers. We shall meet with men and women, creatures of the same figure, endued with the same faculties, and born under the same laws of nature. We shall see the same virtues and vices, flowing from the same general principles, but varied in a thousand different and contrary modes, according to that infinite variety of laws and customs which is established for the same universal end, the preservation of society. We shall feel the same revolution of seasons, and the same sun and moon will guide the course of our year. The same azure vault, bespangled with stars, will be every-where spread over our heads. There is no part of the world from whence we may not admire those planets which roll, like ours, in different orbits round the same central sun; from whence we may not discover an object still more stupendous, that army of fixed stars hung up in the immense space of the universe, innumerable suns whose beams enlighten and cherish the unknown worlds which roll around them: and, whilst I am ravished by such contemplations as these, whilst my soul is thus raised up to heaven, it imports me little what ground I tread upon.

His lordship now produces several examples from the *Roman* history to shew, that as change of place, simply considered, can render no man unhappy; so the other evils that are objected to exile, either cannot happen to wise and virtuous men, or, if they do happen to them, cannot render them miserable. * Stones are hard, says he, and cakes
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of ice are cold : and all who feel them, feel them alike. But the good or the bad events, which fortune brings upon us, are felt according to what qualities we, not they, have. They are in themselves indifferent and common accidents, and they acquire strength by nothing but our vice or our weakness. Fortune can dispense neither felicity nor infelicity, unless we co-operate with her. Few men, who are unhappy under the loss of an estate, would be happy in the possession of it : and those, who deserve to enjoy the advantages which exile takes away, will not be unhappy when they are deprived of them.

It grieves me to make an exception to this rule : but *Tully* was one so remarkably, that the example can neither be concealed, nor passed over. This great man, who had been the saviour of his country, who had feared, in the support of that cause, neither the insults of a desperate party, nor the daggers of assassins, when he came to suffer for the same cause, sunk under the weight. He dishonoured that banishment which indulgent providence meant to be the means of rendering his glory complete. Uncertain where he should go, or what he should do, fearful as a woman, and froward as a child, he lamented the loss of his rank, of his riches, and of his splendid popularity. His eloquence served only to paint his ignominy in stronger colours. He wept over the ruins of his fine house which *Clodius* had demolished : and his separation from *Terentia*, whom he repudiated not long afterwards, was perhaps an affliction to him at this time. Every thing becomes intolerable to the man who is once subdued by grief. He regrets what he took no pleasure in enjoying, and, overloaded already, he shrinks at the weight of a feather. *Cicero's* behaviour, in short, was such, that his friends, as well as his enemies, believed him to have lost his senses. *Cæsar* beheld, with a secret satisfaction, the man, who had refused to be his lieutenant, weeping under the rod of *Clodius*. *Pompey* hoped to find some excuse for his own ingratitude in the contempt, which the friend, whom he had abandoned, exposed himself to. Nay *Atticus* judged him too meanly attached to his former fortune, and reproached him for it. *Atticus*, whose great talents were usury and trimming, who placed his principal merit in being rich, and who would have been noted with infamy at *Athen*, for keeping well with all sides, and venturing on none ; even *Atticus* blushed for *Tully*, and the most plausible man alive assumed the stile of *Cato*.

‘ I have dwelt the longer on this instance, because, whilst it takes nothing from the truth which has been established, it teaches us another of great importance. Wise men are certainly superior to all the evils of exile. But in a strict sense he, who has left any one passion of his soul unsubdued, will not deserve that appellation. It is not enough that we have studied all the duties of public and private life, that we are perfectly acquainted with them, and that we live up to them in the eye of the world. A passion that lies dormant in the heart, and has escaped our scrutiny, or which we have observed and indulged as venial, or which we have perhaps encouraged, as a principle to excite and to aid our virtue, may one time or other destroy our tranquillity, and disgrace our whole character.—This was the case of *Cicero*. Vanity was his cardinal vice. It had, I question not, warmed his zeal, quickened his industry, animated the love of his country, and supported his constancy against *Cataline*: but it gave to *Clodius* an entire victory over him.’

Having shewn, that change of place is the delight of many, and that it may be borne by every man; his lordship proceeds thus: ‘ But who can bear the evils that accompany exile? You who ask the question can bear them. Every one who considers them as they are in themselves, instead of looking at them through the false optic which prejudice holds before our eyes. For what? you have lost your estate: reduce your desires, and you will perceive yourself to be as rich as ever; with this considerable advantage to boot, that your cares will be diminished.—Banish out of your exile all imaginary, and you will suffer no real wants. The little stream which is left will suffice to quench the thirst of nature, and that which cannot be quenched by it, is not your thirst, but your distemper; a distemper formed by the vicious habits of your mind, and not the effect of exile. How great a part of mankind bear poverty with cheerfulness, because they have been bred in it, and are accustomed to it? Shall we not be able to acquire, by reason and by reflection, what the meanest artisan possesses by habit?—Let us cast our eyes backwards on those great men who lived in the ages of virtue, of simplicity, of frugality, and let us blush to think that we enjoy in banishment more than they were masters of in the midst of their glory, in the utmost affluence of their fortune. Let us imagine that we behold a great dictator giving audience to the *Semite* ambassadors, and preparing on the hearth

hearth his mean repast with the same hand which had so often subdued the enemies of the commonwealth, and borne the triumphal laurel to the capitol. Let us remember that *Plato* had but three servants, and that *Zeno* had none.—After such examples, shall we be afraid of poverty? Shall we disdain to be adopted into a family which has so many illustrious ancestors? Shall we complain of banishment, for taking from us what the greatest philosophers, and the greatest heroes of antiquity never enjoyed?

His lordship now considers the inconvenience attending exile, which arises from a separation from our family and friends. ‘You are separated, says he, from your family and your friends: take the list of them, and look it well over. How few of your family will you find who deserve the name of friends? and how few among those who are really such? Erase the names of such as ought not to stand on the roll, and the voluminous catalogue will soon dwindle into a narrow compass. Regret, if you please, your separation from this small remnant. Far be it from me, whilst I declaim against a shameful and vicious weakness of mind, to proscribe the sentiments of a virtuous friendship. Regret your separation from your friends; but regret it like a man who deserves to be theirs. This is strength, not weakness of mind; it is virtue, not vice.’

With regard to contempt and ignominy, he tells us, that they can never fall to the lot of a wise and virtuous man. ‘It is impossible, says he, that he who reverences himself should be despised by others: and how can ignominy affect the man who collects all his strength within himself, who appeals from the judgment of the multitude to another tribunal, and lives independent of mankind and of the accidents of life? *Cato* lost the election of prætor, and that of consul; but is any one blind enough to truth to imagine, that these repulses reflected any disgrace on him? The dignity of these two magistracies would have been increased by his wearing them. They suffered, not *Cato*.—

‘BANISHMENT, with all its train of evils, is so far from being the cause of contempt, that he who bears up with an undaunted spirit against them, while so many are dejected by them, erects on his very misfortunes a trophy to his honour: for such is the frame and temper of our minds, that nothing strikes us with greater admiration than a man intrepid in the midst of misfortunes. Of all ignominies an ignominious death must be allowed to be the greatest;

greatest; and yet, where is the blasphemer who will presume to defame the death of *Socrates*? This saint entered the prison with the same countenance with which he reduced thirty tyrants, and he took off ignominy from the place: for how could it be deemed a prison when *Socrates* was there?

His lordship concludes this excellent treatise in the following manner: 'These are some of those reflections which may serve to fortify the mind under banishment, and under the other misfortunes of life, which it is every man's interest to prepare for, because they are common to all men; I say, they are common to all men; because even they who escape them are equally exposed to them. The darts of adverse fortune are always levelled at our heads. Some reach us, some graze against us, and fly to wound our neighbours. Let us therefore impose an equal temper on our minds, and pay without murmuring the tribute which we owe to humanity. The winter brings cold, and we must freeze. The summer returns with heat, and we must melt. The inclemency of the air disorders our health, and we must be sick. Here we are exposed to wild beasts, and there to men more savage than the beasts: and, if we escape the inconveniencies and dangers of the air and the earth, there are perils by water and perils by fire. This established course of things it is not in our power to change: but it is in our power to assume such a greatness of mind, as becomes wise and virtuous men; as may enable us to encounter the accidents of life with fortitude, and to conform ourselves to the order of nature, who governs her great kingdom, the world, by continual mutations. Let us submit to this order; let us be persuaded, that whatever does happen ought to happen, and never be so foolish as to expostulate with nature. The best resolution we can take is, to suffer what we cannot alter, and to pursue, without repining, the road which providence, who directs every thing, has marked out to us: for it is not enough to follow; and he is but a bad soldier who sighs, and marches on with reluctance. We must receive the order with spirit and cheerfulness, and not endeavour to sink out of the post which is assigned us in this beautiful disposition of things, whereof even our sufferings make a necessary part. Let us address ourselves to God, who governs all, as *CLYTEMNESTRA* did in those admirable verses, which are going to lose part of their grace and energy in my translation of them.

“ Parent

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" Parent of nature ! master of the world !
Where'er thy providence directs, behold
My steps with chearful resignation turn.
Fate leads the willing, drags the backward on.
Why should I grieve, when grieving I must bear ?
Or take with guilt, what guiltless I might share ?"

' Thus let us speak, and thus let us act. Resignation to the will of God is true magnanimity. But the sure mark of a pusillanimous and base spirit, is, to struggle against, to censure the order of providence, and, instead of mending our own conduct, to set up for correcting that of our Maker.'

ART. XLVII. THEODORUS: *A dialogue concerning the art of preaching.* By mr. David Fordyce, late professor of philosophy in the marischal college, Aberdeen. 12mo. 3s. Doddsley.

IN an advertisement prefixed to this excellent performance we are told, that the author was originally designed for the church, to which he was early prompted, both by his genius and disposition; and that the whole aim of his ambition, and the whole purpose of his studies, for a course of years, was to prepare himself for it. What kind of appearance he made as a preacher, we know not: but that he was well qualified for appearing with honour in that character, no one, we are persuaded, who peruses the piece now before us with candour and attention, will doubt. He writes like one who felt the importance of the *sacred character*, and who was deeply sensible of the necessity of acquiring a large stock of furniture, in order to support it with honour and usefulness. His piety appears to have been manly and rational; his sentiments of the divine perfections exalted and amiable; his knowledge of human nature, and of the various ways of affecting the human heart, very extensive; and his eloquence natural and affecting.

It were to be wished that all, who have the *sacred office* in view, would peruse this small treatise with care and attention: for, tho' our author has not entered into a full and particular detail of pulpit-eloquence, he has shewn what the great end is, which a preacher of the gospel ought to propose to himself; what are the qualifications he ought to be possessed of; and what are the properest methods of setting

ting about the instruction and persuasion of mankind. With regard to his stile and manner of writing, we need say nothing; as it may be fairly presumed that most of our readers are well acquainted with his ingenious and entertaining *dialogues on education*.

Our author takes up almost a third part of his performance in reviewing the different modes of eloquence that have prevailed in different ages and nations of the world, and the more observable revolutions that have happened in the method of preaching in our own country, since the *reformation*. In this part of his work he has shewn great knowledge of antient and modern times, a thorough acquaintance with the genius of *Greece* and *Rome*, and has given several hints which may be extremely useful to all who study with a view either to the *pulpit* or the *bar*: we shall not, however, detain our readers with any extracts from it, but proceed directly to that part where he enters more closely upon his subject, after having given them his sentiments concerning our modern preachers, which he delivers in the character of AGORETES, a gentleman intended for the *ministry*.

‘ I am conscious to myself of no prejudices against our modern preachers, said AGORETES, and am very willing to allow them all the merit that you or their warmest advocates can plead for. I allow them generally a noble superiority to popular errors, great freedom and beauty of sentiment, clear reasoning and coherence of thought, deep critical skill, elegance of stile, a just arrangement of periods, propriety of pronounciation, and much modesty^a in their action and manner. But, after all, I have so unhappy a taste, or so unfashionable a way of thinking, as not to be thoroughly satisfied even with all these combined excellencies. I want, my dear friend, to have my mind exalted above the world, and above itself, with the sacredness and sublimity of divine things: I want to feel, warmly to feel, no less than to be coolly convinced of, the transcendent beauty and excellence of virtue: I want to be suspended, and awed, as with the presence of God, to sink into deep prostration before him, to be struck with the majesty of his perfections, and transported with the wonders of his love: I want to conceive an infinite horror at sin, to glow with an ardent passion of doing good, to pant after perfection and immortality, and to ripen apace for both: in short, I want to have my understanding enlightened, my heart inflamed, every affection thrilled, and my whole life reformed.

But are these important ends likely to be gained, by a well-reasoned harangue on some speculative point of orthodoxy, by a clear confutation of some infidel or heretic, by a dry, critical discussion of some dark or dubious text, by a cold elaborate dissertation on some moral subject, or a curious dissection of some passion of the mind, or a vague declamation on some virtue or vice, and their effects on society or individuals? Yet *such* I find the general taste of preaching now to be. And in it, without doubt, the preachers have an opportunity of shewing a great extent of learning, skill in languages, acquaintance with antiquity, much critical acumen, depth of judgment, sprightliness of wit, knowledge of human nature, and abundance of zeal, and aversion to the enemies of orthodoxy. It must likewise be allowed, that those different species of sermonizing do admirably suit the different kinds of hearers, the cold saturnine complexion of some, the curious inquisitive taste of others, the vehement heat of one set, the opposite lukewarmness of another, and the love of novelty and variety in all: especially they sooth that infinite pride and self-conceit of the generality, which makes them so satisfied with themselves, and so apt to condemn and censure others. And, perhaps, were any bold preacher to take things in another key, to appear, and to be indeed what he appeared, much in earnest, and to come more home to the real concerns and feelings of mankind, I am afraid he would find but a cold reception from the more polite and refined part of his audience: he would in all probability pass for an enthusiast, or at best for one who wanted to draw the attention and respect of the world by his singularity. And if, instead of leaving his auditory cool, as they chose to be, he should warm and interest their hearts, and send them away serious and thoughtful, he would be deemed to have laid *rhetorical traps* for them, and played artfully on their passions, at the expence of their reason. So that I cannot tell PHILONOUS, whether I ought entirely to blame the preachers, for this cold, languid, unaffected vein of preaching, into which they are fallen; or whether it is to be ascribed to the *delicate*, shall I call it, or the dissolute taste of the age, which chuses to be entertained, rather than edified, is too wise to be tutored, and too good to be reformed.

Soon after this THEODORUS is introduced into the dialogue, and the largest share of the conversation assigned him. He is represented as a noble model of *preaching*, and an excellent example of *living*; as one in whose *life* every feature of

virtue

virtue may be traced, which he delineates in his *sermons*. AGORETES, having introduced his friend PHILONOUS to the acquaintance of this reverend gentleman, begs of him, that he would be pleased to favour them with his sentiments on the true art of *preaching* with the greatest probability of success. THEODORUS, after observing that it was no easy matter to lay down a compleat system of rules on so nice and difficult a subject, considers what the art is, and what is its aim or scope: and the whole mystery of it, he tells us, consists in making the *bearers* christians in spirit and in truth, and not in name only. 'This great principle, says he, kept steadily in view, will, at one blow, sweep off infinite materials, with which ignorant preachers seek to adorn, and designing ones mean to recommend, their sermons; it will supersede many useless arguments, which some well-meaning men use, to convince the unbelieving, confute the erroneous, and confirm the faithful; and which some fiery zealots employ to set a small part of mankind against all the rest; and it will contract the true design, and the whole energy of the art within its proper bounds, the reclaiming the bad from vice, and improving the good in virtue. *This* then, I conceive, is the business of a *preacher of the gospel*; *this* is his pride and glory.'

He now proceeds to shew how this is to be done. 'As the subject, says he, on which the preacher is to operate, is *man*, I suppose he must take him such as he finds him; as a creature neither endowed with pure intelligence and reason, nor entirely under the directions of sense and appetite, but as compounded of *body* and *mind*, *sense* and *reason*, *conscience* and *affection*; principles of different, and often opposite natures, and productive of different, and sometimes the most interfering effects; principles of wonderful energy, when they conspire together, but proportionably weak, when divided, or set in opposition one to the other. I apprehend, therefore, that the address of the preacher must lie in paying a proper regard to the mixed and compounded character of so various and delicate a creature, by engaging, if possible, the several principles of his nature in the same interest, and uniting their force in the production of the same effect.

'Pray, Sir, says Agorettes, how is this possible to be done? For one would think, that such contrary principles, how artfully soever set to work, would baffle each other's effect.

‘ It is only imitating, says *Theodorus*, the great artist of *life* and *nature*, who at once charms our *sense* by the wonderful apparatus and decorations of his works; astonishes our *imagination* by the immense variety, infinite complication, and yet marvellous regularity of his machinery; informs our *reason* by the simplicity and coherence of design, which run through the whole; and, lastly, who interests and agitates every *affection* by the amazing subserviency of every single wheel and movement of the vast machine, to strike and to delight us,—In like manner ought the preacher, who means to produce the same effects, to address himself to the *reason*, or *understanding*, to the *conscience*, to the *imagination*, to the *ears*, and to the *eyes* of his audience. If any of these inlets to perception and persuasion are neglected by him, the force of his address will, as I said, be proportionably diminished: but if he apply to them *all* at once, with the proper arts adapted to each, he will break in upon the mind, with such light and power, as will, with the help of the Almighty, bear down all opposition, and give him an absolute empire over the human heart.’

Agorates begs to be let a little more particularly into this divine art. *Theodorus* replies as follows: ‘ Alas, how shall I teach you an art to which I am a stranger myself? From what altars shall I borrow the holy fire, to impart it to you? With what heaven-taught eloquence must that man be inspired, who can fully explain, what it is to inform, or rather feed the understanding, with the awful and sublime truths of religion, to hold up these in some grand and luminous point of view, from whence a stream of light shall spread on every side, in all the previous and succeeding parts of a discourse; where the mind shall rest and repose itself, and from whence it may launch forth again with fresh attention and vigour? What art must the teacher have, to select the main and leading principle, upon which the subject *turns*, to set this before the hearer in every view, till he has thoroughly entered into it, and to conduct him gradually through all its proofs and consequences, by a short and easy chain? The mind of man is wonderfully pleased, to know the ground and reason of every thing, to see the conclusion in its principle, and to be led through a succession of principles, perceiving at each step, the gradual dawn of truth breaking upon it. The ambition of the mind is highly gratified, to pursue a series of things, which have a connection among themselves, and a reference to some important

important point ; to grasp at once the whole design and compass of a subject, and to discern the order and dependence of the several parts, all conspiring to illustrate and strike home the principal truth in question. And, surely, the preacher can never want materials to gratify his hearers in this manner, if he rightly use that glorious instrument we formerly took notice of, the *gospel* ; which unveils to us the great dispensations of *Heaven* to the sons of men ; in which there is to be found a wonderful depth of design, and an illustrious concatenation of events leading on its accomplishments.

‘ Pray, Sir, says *Agoretes*, is not such an argumentative and connected method of preaching as you seem to propose, too refined and philosophical for the generality of hearers ; few of whom are able to attend to a series of proofs, to remount to principles, and to descend from thence through a chain of consequences ?

‘ I do not say, replies *Theodorus*, that the bulk of mankind are able to stretch their attention long, or to take in remote, much less subtil, links of a chain of reasoning ; they need to be often relieved, to have truth made wonderful plain, and the steps which conduct to it short, sensible, and easy : but then, as the parts of a great building, without a due proportion and symmetry to bind them together, distract the sight amidst their multiplicity and independence on one another, so a sermon, without a strict unity of design, without a regular distribution and order of parts among themselves, as well as a just and uniform subordination to the principal point in view, will, I dare say, only confound the understanding of the hearer, perplex his memory, and send him away rather amazed than edified. It is that light, order, and consistency of parts, and that unity of design running thorough the whole, which give a *body* to discourses ; nay, and a *soul* too. Without these they are a dead carcase, a formless and insipid mass, uninstruative, unanimating, and useless.

‘ It must be granted, says *Agoretes*, that a discourse, which has no determinate design, and keeps no regular method, must be a very unedifying and insignificant performance : but may not the ordinary way of explaining a text or subject, and branching it out into its several divisions and subdivisions, and then winding up the whole with proper inferences, answer equally well all the purposes you mean to serve by *your* method, fully instruct the hearer, afford him proper resting places for his memory, and give him

him a clue to conduct him whithersoever you intend to lead him?

‘ Those methodical distributions you talk of, says *Theodoras*, may possibly be helps to the weak memory, and the weaker judgment of the preacher; but, I am afraid, they rather distract the views of the hearers, and break down a discourse into a parcel of separate, independent, and minute parts, which embarrass and enfeeble one another, and destroy the effect of the whole. It is as if one, who was to give an *anatomy* of the human body, should sever the head from the trunk, lop off the limbs, and divide the whole into so many detached pieces; the result of which would be a spectacle of deformity and horror. Whereas an able *anatomist*, observing the order of nature, the just distinctions, the apt distributions, the admirable junctures and sympathy of the several parts, and explaining the astonishing uses and œconomy of the whole structure, would give us a most beautiful exposition, equally curious and instructive. In like manner, a master of the art of preaching, will distinguish where nature has distinguished, and divide where nature has divided: he will observe the genuine order and just coherence of things, how one truth tallies with another, what place every thing ought to have to give it the greatest force, and how the whole ought to be ranged and combined, to produce the most powerful effect. A discourse executed in this manner, will not want the grace of order: the transitions will be natural; the connections strong; and the divisions, arising from the subject, will assist, instead of distracting the attention of the hearers, and lead his mind onward naturally, and almost irresistably, to the main conclusion. Whereas the same dull, unvaried chime of returning divisions, makes his attention flag, and produces that insipid languor, which is no friend to true persuasion, whatever it may be to ductile credulity. On this account, perhaps it may be no loss to the hearer, though he should not all at once perceive the drift of the speaker, nor have every step of the progress, by which he is to be conducted to the conclusion, marked out to him before hand. If the method be natural, yet somewhat hid from view, it will make the deeper impression, and the result will strike the mind with a force heightened by surprize.’

Having shewed the necessity of unity of design, and justness of order, to give proper weight to a discourse, and the insufficiency of the ordinary method of division to answer that end; and having pointed out the way in which the
understanding

understanding is to be addressed, *Theodorus* now goes on to shew how the preacher should proceed with the other powers of our mixed nature.

‘ The next grand principle, says he, to which the preacher ought to address himself with a peculiar energy, I take to be the CONSCIENCE, or that *moral* faculty of perception, by which we distinguish between *virtue* and *vice*, are conscious of *good* or *bad order* within, and *approve* or *condemn* accordingly. To address this faculty to purpose, and to rouse its inmost feelings, is a matter of infinite delicacy and moment. That preacher who would speak home to the *consciences* of men, must lay open the human heart, and trace its windings, its disguises and corruptions: he must unfold the principles and springs of human conduct, remove from actions their false colourings, and distinguish appearances from realities: he must detect the various biases of self-love and self-deceit, expose the struggles of interfering passions, paint the several virtues and vices, in all the beauty of one, and deformity of the other, give to every character its just form and boundaries, bring it to the test of the great rule of life, and, in short, draw voice and passion from the heart of man; so that every one shall hear, see, and recognize himself, and stand acquitted or condemned in his own breast, according as he deserves one or the other.—*This* is to address the *conscience*. And whoever can do this to purpose, has hit upon the true master-key of sacred eloquence, and possesses that powerful art, by which he may alarm, controul, and govern the human mind.

‘ A faculty immediately subordinate to this, and which must be employed as a main instrument to work upon it, is the IMAGINATION, that active and wonderful power, which presents to us the various images of things, and invests them, with the mighty force they have to charm or frighten, to attract our admiration, or excite our aversion. It must therefore be no mean part of the preacher’s business to apply himself to this noble faculty, by laying proper materials before it, combining strong images, selecting those circumstances which are most adapted to impress the mind, and to shew things as it were *present* to its very sense, exhibiting natural and moving pictures of life and manners, employing bold sentiments and glowing figures, animating the whole with such strength and spirit, and adorning it with such elegance and grace, both in his diction and manner, as are fittest to allure, to seize, and transport the hearers.

‘ The art you talk of, says *Agorates*, seems to be of wide extent, and of great difficulty in the execution: but should a preacher indulge to the flights of fancy, which you appear to recommend, is there no danger of his losing himself in those airy regions, which terminate in chimera, of his quitting the simplicity or debasing the dignity, of such compositions, by an affectation of too much ornament, and appearing to lay baits for catching the *imagination*, rather than to offer arguments for convincing the *judgment*? Would it not, therefore, be better to keep to the more plain and safe road of common sense and sober reasoning?

‘ I frankly acknowledge, says *Theodorus*, there is abundance of danger in the wild excursions of an ungoverned fancy; and perhaps it is no easy matter to rein it well: but should we forbid the preacher the use of so efficacious an engine, we should deprive him of a main instrument of persuasion, and hardly leave him any thing to move the *passions*, which are however the great and immediate springs of action. *Man* is too listless and lazy a creature, to be actuated by cool views of interest, or dry speculations concerning his duty and happiness. One who is such a dupe to his pleasures, and who is always engaged in some present pursuit, which engrosses all his thought and care, needs many powerful motives to make him quit the chace, very interesting views to win his attention, and very convincing reasons to allure him to a different course. Objects which are remote from sense and matter, as *moral* and *divine* truths are, must be brought near the mind, and rendered palpable and familiar to it by the beauty or strength of imagery: objects distant as to time and place, can only have that distance lessened, by being represented in such a lively and sensible manner, as to appear almost present to the mind. But how is this to be done, without borrowing all the lights and colouring which a bright and glowing fancy can bestow; without giving a body to our conceptions, by striking allusions, comparisons, and representations; in short, without making the imagination subservient to reason and judgment? It is therefore by natural and animated pictures of *good* and *evil*, *virtue* and *vice*, *heaven* and *hell*, and all those other awful and momentous topics which religion affords, that the imagination is to be roused, and the various affections of our nature interested. It is thus our admiration and love are to be kindled, our aversion and indignation raised, our hopes and fears awakened, our joy and sorrow, our sympathy, and other passions, excited. In doing this, there will

be both necessity and scope for all the bold, the tender, the sublime, and the pathetic figures, which have been employed, or recommended by the greatest masters of eloquence. Last of all, to set this whole machinery a-going, and to make a discourse come home with full weight on the hearer's mind, the preacher must add the majesty and harmony of *sound*, with all the strength and propriety of *action*; that the *ear* and *eye* may be fully satisfied, and concur to enforce the authority of the speaker, and to leave his words as stings in the hearts of the audience.—This, *gentlemen*, I offer you only as a short and imperfect sketch of the preacher's duty, or the method of setting about the instruction and persuasion of mankind. Your own reflections will easily suggest a thousand particulars on the subject, which are scarce to be reduced to rules, and are best learned from good models, but above all from the *practice* of the *art*.'

Theodorus, after shewing the tests whereby an indifferent person may judge of the excellence of a sermon, proceeds to point out the qualifications necessary to a preacher. The principal qualification, and that which he most enlarges upon, is that of being a good man; a lover of God, and a friend of men. 'A preacher, says he, who has not felt the power, and imbibed the spirit of *christianity*, is the most unfit person in the world, to teach and recommend it to others. *Christianity* is not so much a bare system of *doctrines*, or of *rules*, as an institution of *life*, a discipline of the *heart* and its *affections*, a vital and vivifying *spirit*, a ray of light, sent down from the father of lights, to illuminate a benighted world, and to conduct wandering mortals to a state of perfection and happiness. He, into whose mind this all-irradiating and all quickening light has not shone, is yet dark and dead; and, whilst he continues so himself, how can he enlighten or vivify others?—

'You know, *gentlemen*, how much the soundest of the antient philosophers required, as well as recommended, a previous course of trial and preparation, before they admitted their scholars, or thought them fit to be admitted, to a participation of the more sublime mysteries of science. What composure of mind and passion, what discipline of silence and retirement, what disengagement from sense and the world, what purity of heart and manners, were deemed necessary to qualify them for being let into the *arcana*, the fundamental principles of their philosophy? Now, as the *christian* institution is only a more refined species of philosophy, a more efficacious art of purging the soul from the dregs of sense
and

and passion, and reuniting it to truth, reason, and virtue, and by consequence to the *Divinity*; as *Jesus Christ* is the author of this *divine philosophy*, and our great *myflagogue* to introduce us into the *Holy of Holies*, and to impart the august mysteries of faith; he must certainly expect of all his disciples, and particularly require of those who are to minister to others, a more than ordinary refinement and simplicity of manners. A man must have conversed much with *Jesus*, must have long studied his maxims, and been formed after his holy and self-denying spirit, before he can thoroughly comprehend and relish his pure and heavenly doctrines, or be qualified to teach them to others. What watchful discipline of the heart, what severe correction of the fancy, what struggles with himself, what contrition, what penitence, what humiliation must he have gone thorough, in order to conquer the prejudices of nature, and the prepossessions of habit, to reconcile him to the mysteries of the *cross*, and to make him submit chearfully to the strictness of the *gospel-law*? How often must he have sat at the feet of *Jesus*, before he learned to lose the *subtily* of the *man* in the *simplicity* of the *child*, the *art* of the *sceptic* in the *candour* and *ingenuity* of the *believer*? I will be bold to say, that no man can truly understand the *dogmata* of the *christian* faith, whose mind is swell'd with vanity, sullied with vice, or sunk in pleasure. This divine light cannot dwell amidst such impure fumes. Whatever principles of knowledge, whatever rules of life, we pretend to communicate to others, will take a tincture of the vessel through which they pass. To the clean, all will be clean; and to the impure, all will be impure. The good man, out of the abundance of his heart, will bring forth good things; but a wicked man evil things. And surely it may be laid down as a maxim, that, as a *corrupt heart* can dictate no language, that is not in some respect adulterated; so a *corrupt life* can enforce no practice, but what is of a colour with itself.

Another essential and indispenfible qualification of a preacher, we are told, is the knowledge of human nature, and of life. 'The end of preaching, says *Theodorus*, which may be considered as the art of *spiritual medicine*, is, to remove a vicious temperament of mind, to introduce a good one, and to confirm it by proper applications and a right regimen. But it is evident, that this end can never be attained, without a thorough knowledge of the heart of man, of the disorders which arise there, and the various

various appearances which these put on in the characters of men, and the conduct of life. In order to acquire this necessary branch of knowledge, the passions must be accurately surveyed, because these are the grand springs of action: the motives and causes which influence them, those species of good and ill which impel or restrain their motions, their mutual connexions and dependance, together with those circumstances and relations in life that contribute to their growth or decay, must be carefully studied. For it is from a full and exact detail of the process of nature in the structure and operations of its leading powers, that we must deduce the true *healing art*, or the surest rules for restoring and perfecting the human constitution. Therefore a preacher must study his own heart well, and be much conversant with mankind, with those especially who resign the health of their souls to his care, if he would practise with success upon such nice subjects.

'You seem, Sir, says *Agorates*, in the last part of your discourse, to have mentioned a very material branch of the preacher's business; we should be glad to hear it explained at more length, and to know what are the best methods for carrying on the cure of diseased minds.

'For my part, replies *Theodorus*, I know no certain or universal *recipes* for the recovery of mental disorders. After the utmost care that mortals can take of them, they must be left at last in the hands of the *almighty physician* of souls, who knows their inmost frame, and can apply sovereign and infallible remedies. Different minds must be treated differently, according to their several constitutions. We shall, however, apply the *healing art* the more successfully, if we remember what is the immediate cause of most distempers that attack the human constitution. Now by observing the various complexions and characters of men, and analysing the several disorders to which they are obnoxious, we shall find, that it is generally some mistaken opinion of *right* and *wrong*, of God and *religion*, or the admiration some *partial*, and generally some external *good*, that misleads and governs the bulk of mankind, and gives rise to all the irregular passions which disquiet their minds, and to all the wild disorders which deform their lives. Some false species of *good*, borrowing delusive colours from the fair and genuine forms of *virtue*, *beauty*, or *happiness*, and having past into the region of *fancy*, unexamined and undistinguished by the *judgment*, first raises admiration, then passion; which, being succeeded by choice, gives birth to resolution,

and

and that issues in a wrong conduit. For I can hardly think it compatible with the constitution of human nature, to pursue *ill* as such, or to take pleasure in deformity and vice, unless under some mask of *good*.'

Theodorus now enters into some detail, and shews how the case stands with respect to *pleasure*, &c. After which, he proceeds as follows: 'It appears then, *gentlemen*, by this detail, that those who are under the influence or dominion of any vice, are deceived by some false species or another, according to which they regulate their character and conduct; and that it must therefore be of the utmost consequence, to expose that false species, by shewing, that the opinion itself is ill founded, or the passion built upon it faulty, either in excess or defect; and to paint this passion in all its appearances and forms so exactly, that no man, who attends without prejudice to the picture, may mistake his own features. The effect of such a delineation will be, that he must take part one way or other, and either approve or condemn himself. For hardly can any human creature behold a just representation of his own character with indifference: therefore, when one displays to him the images of himself, and presents him with his own views, sentiments, and passions, he must either love or lothe the draught. And this affection or aversion must be excited, in proportion to the likeness of the picture, and the attention with which it is surveyed. This, I apprehend, is the first step towards the recovery of a mind ensnared by vice.—But it is easy to see, that he must not be unacquainted with the human heart, and the various diseases to which it is subject, and must be no mean artist in *moral painting*, who can thus make us pass in review before ourselves, reflect seriously on our own dispositions and conduct, and by so doing, interest every sensible, ingenuous, and humane principle about us.'

Theodorus now proceeds to explain how the business of drawing characters is to be managed, and how that kind of *moral painting*, which is allowable in preaching, is to be distinguished from the other kinds of it. He concludes with a few hints relating to the method of digesting, ranging, and setting off materials of a discourse; and with shewing, in what manner the whole should be delivered, so as to produce the strongest and most lasting effect.

'The grand secret, says he, lies in *following nature* in every part, in the method and connexions, the sentiments and

and language, the voice, the action, and the whole external manner. Be master of your subject, and as it were *inspired* with it; and then light and order will naturally dawn upon it: every thing will fall into the place which becomes it best: one part will introduce another, just at the time that the minds of the audience are prepared to receive it; and what follows will support and fortify what went before: the more plain and simple truths will pave the way to the more abstruse and complex ones; and the proofs or illustrations will still rise, one above the other, in a regular and easy gradation, till the whole force of conviction breaks upon the mind, and now allows you fair scope to play upon every tender and passionate string, that belongs to the heart of man. Then be sure to *feel* every sentiment yourself, and to enter first into every passion you want to communicate to others: and, unless your imagination plays its part very ill, the boldest figures, the strongest images, and the most moving expressions will pour in upon you, and animate your whole discourse and manner with such life and spirit, as cannot fail of winding up the hearer's mind to the utmost pitch of attention and of passion. If you are thoroughly touched with the importance and dignity of the great subjects of religion and virtue, you will not be ambitious of the reputation of *fine speakers*, nor study the little ornaments of a *gaudy* eloquence, such as pretty similes, strained antitheses, polished periods, and the play of wit or words. I am far from discouraging the closest study and application of mind to one's subject, previous to the appearing in public: but a great deal must be left to the extemporary efforts of nature, when the speaker is enlivened with all the animating circumstances which attend public speaking. That man who has ranged every thought, measur'd every sentence, transition, and circumstance of his discourse, and settled the whole method of his delivery in his closet, may be indeed an elegant and correct speaker; but I will venture to say, he can never be a popular and powerful orator: he will fall into a cold phlegmatic manner of speaking; or, if he throw himself into a forced heat, it will appear artificial, or else evaporate in a tedious insipid sameness of voice and action: either of which are the dead weights of genuine eloquence. Whereas, if the speaker be thoroughly enlightened and warmed with his subject, and feels *himself* the passion he means to inspire, *nature*, in that case, will suggest the most becoming ornaments and significant phrases; will vary the tone of the voice, according to the rises and falls, and different

serent turns of the passion; and, in fine, will animate with the most expressive air, look, and action, according to the several feelings and movements of the mind. For *nature* and *passion* are more able prompters than the most eminent masters of elocution.—Such a speaker, with all his repetitions, breaks, inaccuracies, and chasms in discourse, will force his way, through all opposition, into the bowels and soul of the hearer, and will kindle and set on fire his whole frame; while your smooth and studied declaimer will send him away as cool and unmoved as he found him.

The amiable *Theodorus* closes the dialogue with recommending, as the best model of eloquence, the DIVINE TEACHER AND SAVIOUR of mankind, who spoke as never man spake. Happy the preacher, who copies after so noble an example! Happy the people, who are committed to his charge!

ART. XLVIII. *Remarks on ecclesiastical history.* Vol. II. 8vo. 5s. C. Davis, &c. See the 1st volume, *Review*, vol. 4.

THE learned and candid Mr. *Jortin's* principal design in this performance is, to recommend and defend christianity: his *remarks* being intended, in some measure, as a supplement to his excellent *discourses* on the christian religion. As far as he has touched upon some lately controverted questions concerning the *post-apostolical* miracles, he has shewn great candour and moderation, as well as learning; he has steer'd a kind of middle course between the contending parties, admitting indeed but few of the miracles that are said to have been wrought, but not absolutely rejecting them all.

He introduces this his second volume of *remarks* with giving the sum and substance of those arguments which are usually urged in defence of the miracles recorded in the new testament; and then proceeds to observe, that our Saviour's miracles were prophecies at the same time; that they were such miracles as in a particular manner suited his character, significant emblems of his designs, and figures aptly representing the benefits to be conferred by him upon mankind.

So much, says he, may be urged in behalf of this interpretation of them, as shall probably secure it from being ranked amongst those *fanciful expositions* which are generally slighted by wise men: for many *cabbalistic notions* have made their appearance in this, as well as in other centuries

and countries, which are even beneath censure or mention, and *neither fit for the land, nor yet for the dung-hill.*

‘ Our Saviour’s miracles were then of a beneficent nature, and such as might be expected from one who came to be an universal blessing. He cast out evil spirits, who, by the divine providence, were permitted to exert themselves at that time, and to possess many persons. By this he shewed, that he came to destroy the empire of Satan, and seemed to foretel, that, wheresoever his doctrine should prevail, idolatry and vice should be put to flight.—He foresaw, that the great and popular objection to him would be, that he was a magician, and therefore he confuted it before-hand, and ejected evil spirits, to shew that he was in no confederacy with them.

‘ The miracle which he first wrought, and which on that account was remarkable, was his turning water into wine, at a marriage-feast. There arose in the church, from antient times, sects of heretics, who condemned wine, and the use of animal food, and marriage, and not only heretics, but the orthodox also ran into extravagant notions of the same kind, crying up celibacy and a solitary life beyond measure, together with rigid and uncommanded austerities and macerations of the body. Christ therefore, as we may conjecture, was present at this feast, and honoured it with this miracle, that it should stand in the gospel as a confutation of these foolish errors, and a warning to those who had ears to hear, not to be deluded by such fanatics. *St. John*, who records this miracle, lived to see these false doctrines adopted and propagated.

‘ He gave sight to the blind, a miracle well suiting him who brought immortality to light, and taught truth to an ignorant world.—He cured the deaf, and the dumb, and the lame, and the infirm, and cleansed the lepers, and healed all manner of sicknesses, to shew, at the same time, that he was the physician of souls, which have their diseases corresponding in some manner to those of the body, and are deaf, and dumb, and impotent, and paralytic, and leprous in the spiritual sense.—He fed the hungry multitudes by a miracle, which aptly represented his heavenly doctrine, and the gospel preached to the poor.—The fig-tree, which, with all its fair appearance, was destitute of fruit, and died away at his rebuke, was plainly a figure of the pharisaical religion, which was only out-side shew; and of the rejection and fall of the *Jewish* nation.—At his direction the disciples twice cast the net, and had an astonishing draught of fishes, when

when without him they had long toiled in vain and caught nothing; an image of the success they should have when they became fishers of men, as he himself explained it.—His rebuking the winds and waves into silence and peace may be considered as an emblem of his spiritual victories over the mad rage of *Jews* and *Gentiles*; and his walking upon the sea seems to have been a prelude of the amazing progress of his gospel, which crossed the wide ocean, and reached the remotest lands.——

‘ He cured some persons at a distance, without visiting and seeing them, to shew, that he should convert and save by his sacred word those who should not see and converse with him here on earth.—The darkness which was spread over the land, shewed the spiritual blindness of the *Jews* which continued when the gospel shone in the *Gentile* world, and was an omen of their destruction.—The veil of the temple, which was rent in twain from the top to the bottom, portended the abolition of the ceremonial law, and of the separation between *Jews* and *Gentiles*, and an entrance for believers by the death of *Christ* into the *holy of holies*.—The earthquakes at the death and resurrection of *Christ* shewed the great revolutions which should come to pass in the establishment of the gospel, and in the fall of *Judaism* and *Paganism*; for, in the sacred writing, great changes in the political world are foretold and denoted by earthquakes, by shaking heaven and earth, and sea, and dry land.’

Our author observes, that, if *Christ* never wrought a miracle, and his disciples, mean and illiterate persons, feigned all these things, they were extremely ingenious to fix upon miracles, which so exactly suited the character that he assumed, and amazingly fortunate to invent miracles which so aptly prefigured events that came to light in latter times. After this he proceeds to sum up the main evidences of the truth of our religion, as follows.

‘ 1. *Christ* was foretold by the prophets. Of the things predicted concerning him, some were miraculous, some improbable, some seemingly irreconcilable, and all of them beyond the reach of human conjecture; and yet in him they all centered, and were united, and reconciled. To this must be added, the amazing harmony, analogy, and correspondence between the old and new testament, not only in the direct prophecies, but in the types, rites, ceremonies, and events contained in the former, and fulfilled in a sublimer sense in the latter, which, upon the whole, could

could never be the effect of blind chance. The old and new testament confirm each other: the prophetic parts of the former support the gospel, and the miracles and prophecies and success of Christ and his apostles support the old testament.

‘ 2. Christ knew the hearts of men, as he shewed upon all occasions; a knowledge which almighty God represents in scripture as so peculiar to himself, that he cannot be supposed to suffer those to partake of it who are not sent by him.

‘ 3. He was a prophet: he foretold not only things remote and lying beyond human sagacity, but things improbable and miraculous, which have been accomplished.

‘ 4. He wrought miracles numerous and various, worthy of himself, and beneficial to men: and many of these miracles were also prophecies at the same time, and indications of future events: and so were most of his parables.

‘ 5. He never erred or failed in any point, as teacher, prophet, messias, or worker of miracles. All his promises were accomplished, particularly his remarkable promise that he would support and comfort all those who should be called to suffer and to die for his sake, which hath been illustriously fulfilled in ancient and in modern martyrs.

‘ 6. He conferred miraculous and prophetic gifts on his disciples, and they on theirs.

‘ 7. His religion was plain and popular, yet pure and holy, and tending to make men wiser and better; and it produced a multitude of good effects in the world.

‘ 8. When it was first preached, it could never have made its way without the assistance of miracles.

‘ 9. He lived and died an example of all that he taught, of all active and suffering virtues.

‘ 10. He had no rival or antagonist, to make his authority appear doubtful, by opposing prophecies to his prophecies, and miracles to his miracles, from the time that he began his ministry to this day.—— It cannot be supposed that there should be any deceit in this complicated evidence, and that falsehood should boast of all the imaginable characters of truth.’

He now proceeds to say somewhat concerning the *post-apostolical* miracles; and observes, concerning them, that, as they fall short in many instances of the distinguishing characters belonging to the works of Christ and his apostles, so they must fail of giving us the same full persuasion and satisfaction. He further observes, that they were not fore-

told by the prophets; that they were not wrought by prophets; that they contained in them no prophetic indications of future events; and that no man ever laid down his life, or even suffered distress and persecution in attestation of them.

‘The christian miracles, says he, may be referred to four periods. The first period contains those which are recorded in the new testament, and reaches to about A. D. 70. Of these there can be no doubt among christians. The next period may be of thirty-seven years, and ends about A. D. 107. There is reason to think it probable that some miracles were then performed by those who preached and planted the gospel in *Pagan* countries. The third reaches from thence to *Constantine*. For some of the miracles in these ages, in the second and third centuries, so much may be alledged as should restrain us from determining too positively against them, and denying them all. The last period is from *Constantine* to where you please, and abounds with miracles; the defence of which shall be left to those who are inclined to undertake it, at the hazard of misapplying their pains. One sort of miracle seems to have been much wanted, and that was, to cast the *romantic devil* out of the christians of those times; but *this kind goeth not out so easily*, and stands in awe of no exorcisms.

‘Some few miracles indeed are said to have been wrought in the days of *Constantine*, and in remote regions where the gospel was then first propagated, which, though for certain reasons one cannot rely upon them; yet may require a suspense of judgment.—If it be ask’d, when miraculous powers ceased in the church? The proper answer seems to be, that these miracles cease to us, when we cease to find satisfactory evidence for them. Some of the post-apostolical miracles shall be considered in the course of this work; and what may be fairly urged in their favour, shall not be omitted: but it may not be amiss to declare once for all, that I would not engage for the truth of any of them, after A. D. 107; and that I desire to be ranked, as to this point, not amongst the *denyers and rejectors*, but amongst the *doubters*.’

In the remaining part of this work the reader will find many judicious remarks on *the apologists* for christianity and their writings; a large account of the *Manichæan* heresy; the characters of *Tertullian*, *Adrian*, *Cyprian*, *Justin Martyr*, *Origen*, &c: but we shall finish our account of it with

acquainting

acquainting our readers, that Mr. Fortin has carried his remarks down to the age of *Constantine*, and that he intends to consider the completion of the prophecies, in the establishment of christianity, and in the destruction of the persecuting princes, in another volume.

ART. XLIX. *Principles of polity: Being the grounds and reasons of civil empire. In three parts. By Thomas Pownall, esq; 4to. 4s. sew'd. E. Owen.*

THE ingenious and judicious author of this piece having, in a former small performance, (see our *Review* for February 1750) pointed out the defects and inconsistencies attending the doctrine of an *original contract*, proceeds now to shew, that the grounds and reasons of civil empire arise from nature, and not from positive institution. He makes it appear, that the *social* state is the *real* state of man's nature; that the BALANCE OF PROPERTY can be the only first, natural, real and permanent ground of those connexions and subordinations which form an *empire*; that this balance is indeed to be rectified and regulated by the hands of the legislator or minister, but that it has its foundation in nature, in the *SCITE* and circumstances of the country and people; and that all governments that have been able to subsist and maintain themselves have been formed upon it.

Our author applies his principles to the *real exercise and administering* of government, and shews, that they are consistent throughout with that true policy which is founded in liberty. It appears from the whole of his performance, that he is a thorough master of his subject, and well acquainted both with antient and modern history: his style indeed is, in some places, somewhat intricate and perplexed; but his reasonings, as far as we are able to judge, are solid and convincing, and his reflections just. As he has thought proper to treat his subject in the way of *dialogue*, our readers cannot expect that we should give large extracts from his work; we must therefore leave them to judge of his manner of writing by the following specimen, which will likewise enable them to form some idea of his manner of reasoning.

‘ I suppose we shall be agreed, says he, let us found government on what principles soever, that it is that actuating power by which a people is directed in its actions upon those

those objects which it stands related to as a community ; that is, in regard to its interest as a community. Now, this interest of the community we have found to be the whole communion of all the powers and capacities of the several individual constituents, conspiring by a consociation of such powers into one organized whole. Which, as it hath to itself a distinct principle of individuality, hath likewise an interest of this individuality, distinct from that of the particular constituents, considered as separate and independent : and which, as it subsists by a kind of organization from the conspiring powers of the united constituents, would be destroyed by any selfish, partial, or unequal direction of those powers in the individual. That is, those reflections under which this common interest exists, and by which it subsists, are different from, and inconsistent with those, by which the interest of the individual exists, respecting only its partial individuality. Now, as the whole of those relations of things under which any being exists, is called its nature ; so that power in man, which perceives those relations, is called reason. And, as you see there are relations consistent and inconsistent with the true nature, so there is a right reason and a wrong. And, as those actions which regard the true whole of the nature of that being they are exerted upon, are the actions of right reason ; so those which regard only some partial selfish portion, unequal to, and inconsistent with the whole, and disproportionate to the true nature of that whole, (however, in regard to that portion, they are at that time right) may be called affection, and, in contradiction to reason, will. As in man that uniform tenor of the reasoning power, that at all times extends to the whole of his nature, is called right reason ; so those partial and unequal sallies of it, which by fits and starts confine its view to any selfish portion of this nature, are called affection and will. Hence the common interest, as above described, could neither be formed or administered by will, because will, by the very nature of it, is unequal to itself, unequal and disproportionate to the whole of the nature of this interest, and many times, as shall happen, absolutely inconsistent with it. The right interest of the whole community, as above described, can never be limited to the reason of any partial actuating power of such community ; because the reason of such, however right it may be, in respect of its partial individuality, is, in regard to the reason which should guide the whole, what will or affection is, in regard to man's right reason.

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The reason then of *that* actuating power only, whose interest extends to, and circumscribes the interest of the whole, can be the right reason of the whole. Where then the balance of property or this interest is, there will be the right reason of the whole; and, where this interest is, there will be the power; not an absolute irresistible power, but a power to controul the will of the whole; because, by its connexion with this interest, it subsists by it, and because, tho' will may not in every particular instance see this its right interest, yet the reasoning part has such influence, by means of all the inciting objects, that can affect will, being in its hands, that it does in every instance lead it. Having therefore shewn, that the power, reason, and will of the whole community are naturally connected, and connected under the interest of the whole, and reside where is found the balance of the property in the community; which balance is determined by the scites and circumstances of a country and its people: we will venture to say in the words of mr. Harrington, that all government is interest, and the predominant (interest) gives the matter or foundation of government.

ART. L. *De Homine. Poema Alexandri Popii quatuor epistolis conscriptum, a Johanne Sayer, A. M. Latine redditum. Oxonii, &c. 4to. 2 s. 6 d. Rivington, &c.*

THE public is here presented with the third epistle of mr. *Pope's* essay on man, translated into *Latin* verse. Our readers will be able to judge of the merit of mr. *Sayer's* performance by the following specimen.

*See him from nature rising slow to art!
To copy instinct then was reason's part;
Thus then to man the voice of nature spake, &c.*

POPE.

EN! ut naturâ quàm lentè exsurgit ad artem!
Tunc RATIO urgebat presso vestigia gressu
INSTINCTUS; ità tunc homini NATURA locuta est—
Vade! Docende feris, elementa exquirito passim:
Ex avibus quos, discè, cibos dumeta ministrant;
Ex pecubus discas agri medicamina scitus;
Discè tuas apibus condendi callidus artes;
Findere talpa solum doceat, contexere vermis;
NAUTILUS exiguus monstret dare lin:e!, remos

Pandere tenuiculos; et flabra ferentia venti
 Exceptare levis. Simul hic SOCIABILIS omnes
 Invenias VITÆ formas, hinc seraque gentem
 Instruat humanam RATIO: subeuntia terras
 Regna vide, populisque; vide sublimius urbes
 Motanti tremulæ pendentes arbore sylvæ.
 Disce, quod ingenium, mores, studiumque popellos
 Quosque tenent; qualis formicis publica res sit,
 Regnum apibus; qui cuncta illæ quæsitâ recondunt
 In medium, stabiliq; fruente ordine rerum
 Certarum, sine REGIS statum novêre Perennem;
 Hæc, quanquàm magnus Rex imperet, usque penates
 Secretos tenuêre suos, et propria servant.
 Res, advorte, ratas jura inviolata propagant,
 Quæ cum naturâ sapiunt, et numine constant
 Fatorum. Legum tenues magis irrita telas
 Deducet ratio, inqueplicabit cassibus ipsam
 JUSTITIAM, rigidumque nimis Jus fiet iniquum;
 In meritos lex arcta, parùm munita malignos.
 Vade tamen! talique imperio rege cætera mundi,
 Sic parere sibi sapientior omnia cogat,
 Perque istas, merus INSTINCTUS quas præbeat, artes
 Esse coronati REGES, DIVIQUE vocati.

SAYER.

ART. LI. *A treatise on ELECTRICITY: wherein its various phænomena are accounted for, and the cause of attraction and gravitation of solids, assigned, &c. By Francis Penrose, surgeon at Bicester. 8vo. 1s. Owen.*

IN this essay, mr. *Penrose* endeavours to shew, how, and from whence the electrical fire and force are produced; and then makes some observations to ascertain, how it acts upon the animal frame, and in what disorders it is likely to be of benefit.

As to the cause of electricity in any body, he thinks it wholly owing to the friction or attrition of the air surrounding that body, when put in motion, and by no means to any effluvia proceeding from the body itself, as is the commonly received opinion. His reasons for so thinking are, that air, light, and fire, being of the same substance or essence, an attrition, dividing or breaking air, produces light, and, if that action is still increased, it produces fire. To prove this, he brings the following experiments, viz. if you slide a wax-thread, or small rope, through your fingers, it will burn them. So likewise fire is produced,

by

by rubbing two hard bodies together, as two sticks, a coach-wheel, a cable, &c. From the same principle, viz. the violent attrition of the particles of air, he accounts for the fiery flakes, balls, &c. seen at sea in tempestuous weather, and called, *Helena*, *Caster* and *Pollux*.

He brings several other experiments, all tending to prove, that heat or fire is wholly owing to friction or violent motion: and, in order to make it appear, that air itself is of the same substance with fire, he observes, that fire cannot subsist without air, and in proportion of air forced into the fire, in such proportion will be the force of the fire. Again, fire can only act on the outside of bodies next the air; for even the most inflammable bodies can only catch fire on their outermost surface, and fire in action, if immersed in a body of the most inflammable matter, will be so far from kindling the inflammable body, that itself will be extinguished.

These experiments, he thinks, prove, that, whenever air is sufficiently divided or broken to pieces, light is produced: so that the light or heat in electricity is no other than what may be produced several other ways. For the air being violently rubbed or ground to pieces between your hand and the glass globe, whirled briskly about, it appears in the form of light, expanded or sent off from the glass globe in the same manner as light from a candle; which emission is continually supplied by the common air pressing in between the rays of light, emitted from the glass ball. That this is the method by which it acts, seems very clear; for you may not only hear the hissing noise of the air pressing towards the globe, but also plainly feel it with your hand.

This rarefaction of the air produced by a violent motion, and the pressing in of gross air to supply its place, gives a very clear idea, according to our author, in what manner the sun is supported, how this terraqueous globe and the rest of the planets are made to move, and continued in motion; and also what is the cause of the attraction of the sun, earth, moon, and the rest of the planets. Thus our author accounts for all the phenomena of nature, as attraction, gravitation, and even the solidity of bodies, by the pressure of the atmosphere.

What is called the attraction of the earth, continues he, seems to be performed in the same manner as that of the glass globe in electricity: the explaining of which will give us a clear idea by what means heavy bodies are forced towards the terraqueous globe. This he does from Mr.

Hankbee, who says, " If by the heat and rarefaction, consequent upon the attrition, the medium contiguous to the glass be made specifically lighter ; then of course, to keep up the balance, the remoter air, which is denser, must press in towards the tube, and so carry away (in the torrent) the little bodies lying in its way, thither also. The various irregularities in the excitation, or the emission and discharge of the electrical matter, or light, from the tube, (which will be followed by proportional irregularities, in the motion and tendency of the denser air, towards the glass globe, by the hydrostatical laws) may be sufficient to account for the various uncertain motions of the little bodies carried towards the glass globe."

Here our author observes, that, as this account of *Mr. Hankbee's* is so very clear, it seems strange that he should allow the power of attraction to matter, as in some places he does.

After this he explains the gravitation of bodies towards the earth, from the same principles. The sun-beams near the surface of the earth, being reflected by the terraqueous globe, must by that means be in a greater quantity there, than at a distance from it ; and so divide, rarify, and expand the air next the surface, which rarified or divided air is forced off from the earth on all sides, by the pressing in of the air from above, which must of consequence drive every thing before it towards the earth. Hence it appears, that the cause of bodies descending towards the earth is not from any property either of the earth, or of the descending bodies, but entirely to their being forced towards it, by the surrounding air, in its said motion.

Mr. Hankbee's reasoning, in regard to what is called the attractive and repulsive power of electricity, is certainly very just ; but our author's application of it, appears to us forced, and carried farther than the thing will bear. That the rarefaction of the air near the surface of the earth, and the pressing in of the more dense air, may be the cause of winds, we allow ; but can by no means admit this to be the cause of gravitation and the solidity of bodies.

Mr. Penrose, in the last place, briefly hints at the disorders in which electrical operations are likely to do good or harm. In fevers, and inflammations of all kinds, he thinks the worst and most pernicious consequences may be expected from the use of electricity. But, on the contrary, as the nerves act by a subtile fluid passing thro' them, and, by reason of the closeness of their pores, admit no fluid whose particles

particles are much larger than those of light; the consequence of such a make must often be obstructions; which, as the light in electricity is forced thro' our bodies and nerves, may be broken and removed by its power: of which there are many instances, especially in palsies and other disorders of the nerves.

ART. LII. *Observations on Tacitus. In which his character, as a writer and an historian, is impartially considered, and compared with that of Livy. By the reverend Thomas Hunter, vicar of Garstang in Lancashire. 8vo. 4s. bound. Manby.*

WE shall not detain our readers with a long account of this performance, but leave them to judge of its author's critical talents from a few extracts. The whole is divided into two parts. In the first part of which Mr. Hunter endeavours to make it appear, that *Tacitus* is a vain, ignorant, credulous writer, void of judgment and candour; and brings a variety of passages from him in order to support this heavy charge.

He introduces his work in the following manner: 'To vanity, says he, may we not ascribe his tedious digressions and frequent excursions into remote ages and distant nations, which have little or no connection with the *Roman* story, or the times, which he proposes as the subject of his writings? I remember not to have met with any objection to *Tacitus* on this account, which I am the more surprised at, as the affectation here is so very apparent. He lets slip no opportunity, but catches at any little hint, and makes forced connections to run back into antiquity, to give his work the more venerable air, and at the same time display his own deep erudition.'

Having considered *Tacitus's* vanity and affectation of dabbling in antiquity, as he calls it, our author proceeds to examine his descriptions; and these, he tells us, are overlaboured, unnatural, and sometimes even mean. 'He describes, says he, not as things really are, but gives them undue proportions, and annexes unnatural circumstances, to strike and amaze the more. He leaves nothing to the reader to imagine. All is enlarged and magnified even beyond the bounds of nature and decency. Whether he describes the works of art, or the products of nature, actions, passions, or persons, they must have something strange or great to command more notice, and raise the merit of our author's

author's writings.—If *Tacitus* is any where happy in his description, it is in the display of guilty greatness. Luxury refined and high-flavoured, royal debauch, imperial whoredom, seem as much adapted to his pen, as *Livy* is charmed with the virtuous part, with the amiable glory of the temperate *Scipio*, or the illustrious poverty of the rural dictator. Never writer had a happier pen at describing wickedness than our author. It is the most natural part of his writings. Were we to give room to the suspicions we shall have presently occasion to blame in *Tacitus*, we should say he might have been an adviser and an actor in every villainous design, and a party in every lewd scene he represents.—Sir *H. Savil* has more than once charged our author with negligence in his descriptions; but I rather think his fault or his misfortune was ignorance.

He tells us, that *Tacitus* is perpetually endeavouring to affect his reader with indignation, pity, or surprize. 'But then, says he, his study to affect you appears so plain, that it defeats his design. His aim is to make himself the most conspicuous personage of the story; and so far he gains his aim, that you never lose sight of him: but then it fares with him, as with an affected beauty, who, not content with the charms which nature has given her, calls in the help of art to catch all eyes, and loses admirers by too apparent a passion to gain them.

'To this vanity of our author to display himself and amaze his reader, I ascribe his fondness for the miraculous, his mixing natural with civil history, his credulity and falsehood. As his descriptions are extraordinary, and his passions extravagant; so his lies are egregious ones, and his prodigies most prodigious.'

After this he proceeds to shew, that there is a great deal of meanness in the writings of *Tacitus*; and then observes, that there is one quality in him, for which no sufficient apology has been, or can be made; and which renders him perhaps the most disagreeable writer that a reader of any humanity can peruse. 'Tis that perpetual malignity, says he, and ill-nature which disposes him upon all occasions to censure, blacken and defame, and to give the worst meaning to actions capable of a kinder interpretation and a more candid sense.'

He tells us, there is very little in *Tacitus* that comes under the character of pure history, and that his writings consist of conjecture, reflection, dissertation, debate, eloquence, politicks, proverbs, antiquity, affectation, satyr, sneer, sarcasm,

casm, and any thing but matter of fact. After considering the principal qualities of *Tacitus* as a writer and an historian, he goes on as follows: ' We cannot help thinking, says he, that there is a false sublime and affectation in his description: a scurrility and satyrical vein, with too epigrammatical a conciseness in his wit; an acuteness, but too speculative, and a policy over-refined in his observations; a malignant and ill-natured turn in his characters; a philosophy too abstracted and elevated in his reasoners, and a vanity in his learning: in short, that he is in antiquity a pedant; in the philosophy of nature a sceptic, in morals loose; in description gaudy and pompous; in politicks seditious, refined and knavish.'

That we may not abuse the patience of our readers, we shall only acquaint them, that our author, in the second part of his work, compares *Tacitus* with *Livy*, and is equally judicious in the commendations he bestows on the latter, as he is in the censure which he passes on the former.

ART. LIII. *Memoirs illustrating the manners of the present age. By monsieur Du Clos, historiographer to the French king, and member of the royal academy at Paris. Translated from the French by a gentleman. 12mo. 2 vols, 6s. Whiston, &c.*

IN the first volume of this work, our ingenious author gives us his thoughts on a variety of useful subjects; such as, manners in general; education; virtue and honour; reputation; the real value of things; affectation, &c.—Many of his reflections are extremely judicious, and such as shew him to be well acquainted with human nature: the *English* reader indeed will not be able to enter thoroughly into them, without a tolerable acquaintance with *French* manners, which monsieur *Du Clos* paints with no less justice than freedom.

In the second volume, he gives us the history of the intrigues of a young nobleman of great vivacity, who is carried impetuously down the stream of fashionable but false pleasure, and, after some years spent in a dull circle of insipid gaiety and debauchery, is at last, by the force of his own reflections on the monstrous folly of such a course, brought back to the paths of virtue and domestic happiness. In this second part, there is nothing to offend the modest

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modest reader, no low scenes exhibited, as is but too frequently the case in such writings, to the great reproach of most of our modern authors in this way: the design of the whole appears to be to turn vice into ridicule, and to get the laugh on the side of virtue.

That our readers may in some measure be able to judge of our author's manner, and likewise of the merit of the translation, we shall present them with the following specimen, taken from the chapter on education. ' If education, says he, was guided by reason, men would acquire a great many truths with more facility than they receive a small number of errors. Truths have, one with another, a relation, a connection and affinity, points of contact, which help knowledge and memory; whereas errors stand generally by themselves, and are more efficacious than consequent; greater efforts are required to be undeceived, than to be preserved from them.

' Ordinary education is far from being systematical; when some imperfect notions of things, which are but of very little use, are acquired, the chief instruction that is afterwards recommended, is the means of making a fortune. Politeness is the morality we are taught, which is more a necessary means of acquiring a fortune than a lesson of humanity.

' What does this politeness consist in, which is so much recommended, on which so much was writ, so many precepts given, and so few fixed ideas? Subjects, which were so often treated, are looked upon to be exhausted; and those, whose importance is cried up, to be clear and evident. I do not flatter myself with the thoughts of treating this matter better than has been already done; but I will tell my mind in a few words. There are some inexhaustible subjects: besides, it is useful, that those whose knowledge concerns us nearly, should appear in different lights, and be seen by different eyes. Weak eyes, whose weakness even makes them more attentive, perceive sometimes what has escaped a more extended and rapid sight.

' Politeness is the expression or imitation of social virtues; it is the expression, if it be true, and the imitation, if it be false: social virtues makes us useful or agreeable to those we live with. A man who enjoys them all is certainly polite in the highest degree.

' But how does it happen, that a man of an elevated genius, of a generous heart, and exact justice, is wanting in politeness, whilst it is found in another of shallow understanding,

derstanding, in one, who has always his own interest at heart, or a man of suspected probity? It is, because the first wants some social qualities; such as, prudence, discretion, reserve, or indulgence for the faults and weaknesses of men. One of the first social virtues is, to tolerate in others, what we should forbid ourselves. Whereas the second, without having any virtue, has the art to imitate them all. He knows how to shew respect to his superiors, goodness to his inferiors, esteem to his equals, and persuades them all, that he thinks favourably of them, without having one of the sentiments he imitates.——

‘ Men know, that the politeness they shew each other, is but an imitation of esteem. They agree in general, that the obliging things they say, are not the language of truth or of the heart; and on particular occasions, they themselves are deceived and gulled in their turn. Self-love makes every one believe foolishly, that what is done through decorum, is a justice paid them.

‘ Tho’ we were convinced that protestations of esteem are false, yet we prefer them to sincerity; because this falsehood has an air of respect in some occasions, where candour and truth would be offensive. A man knows that others think ill of him, and this mortifies him: to acknowledge it to himself, would insult him, deprive him of the resource he seeks in blinding himself, and prove to him, how little he is esteemed. Such as are most united, and have reason to esteem each other, would become mortal enemies, if they shewed plainly, and without disguise, what they think of each other. There is a certain veil of obscurity, which preserves friendship, and which we are all afraid to lift up.

‘ But where lies the medium, which separates vile falsehood from offensive sincerity? In mutual regard, that forms the bonds of society, and grows from the conviction of our own imperfections, and the need we have of indulgence. Men should neither be deceived, nor offended.

‘ It appears, that, in the education of the people of the world, they are supposed incapable of virtue; and that they would have reason to blush, had they shewed themselves to be what they really are; as if a mask was a remedy for deformity.

‘ The politeness which is in use, is but a silly jargon, full of exaggerated expressions, as void of sense as sentiments.

‘ Politeness,

‘ Politeness, however, shews, it is said, a man of birth; the greatest men are the most polite. I own that this politeness is the first mark of elevation, and a bulwark against familiarity. There is a great difference between politeness and sweetness of temper; and a greater between sweetness of temper and goodness. Great men, who keep us at a distance with politeness without goodness, should also be paid in their turn, with respect without attachment.

‘ It is added, that politeness proves an education well taken care of, and our having lived in chosen company: it requires so nice a touch, and so delicate a sentiment for whatever is suitable or agreeable, that such as have not been initiated in it, in their youth, make but vain efforts to acquire it afterwards; and can never go through it gracefully and gently. First, the difficulty of a thing is not a proof of its excellence. Secondly, it is to be wished, that men who purposely renounce their character, should gather no other fruit but that of becoming ridiculous: this perhaps would bring them back to truth and plain dealing.

‘ Besides, this exquisite politeness is not so rare, as those who have no other merit would persuade us. It produces now-a-days so little effect, as its falshood is so well known, that it is sometimes disagreeable even to those whom it is addressed to; inasmuch, that some people think it advisable to act in a rude and clownish manner, the better to imitate openness and sincerity, and cover their designs. Thus they are rude without being sincere, and false, without being polite.—

‘ It is by polishing themselves, men have learned to reconcile their private with the common interest; and by this conformity have experienced, that every man draws more from society than he could put into it.—

‘ The politeness of great men ought to be humanity; that of inferiors, gratitude, if great men deserve it; that of equals, esteem and mutual good offices. Far from excusing rusticity, it were to be wished, that the politeness which flows from sweetness of manners, was always united with that, which rises from the uprightness and integrity of the heart.

‘ The most unhappy effect which usual politeness produces, is, to teach us the art of making no account of the virtues we imitate. Let us, in our education, be inspired with humanity, bounty and benevolence, and we shall, by this means, learn politeness, or have no farther need of it.’

ART.

ART. LIV. *The history of Jack Connor*: 12mo. 6 s.
Johnston.

OF the several books of entertainment published in the course of the late winter, none gave us more satisfaction in the perusal, than this work; which is unquestionably the best of the kind that hath appeared since the adventures of *Pamper the little*. The author hath taken uncommon and effectual care to conceal his name from the public; from which circumstance, and from certain slight crudities in the performance, we are inclined to think it the production of a young writer, whose modesty, perhaps, or prudence, determined him to wait in secret the judgment of his readers, and to avail himself of a censure or approbation which could not be thought the less impartial, or true, from their absolute ignorance of the author. GuesSES, indeed, have been plentifully aim'd at him; but all that these have discovered or agreed in, is, that he appears to be a *gentleman*, and of a neighbouring kingdom, famous for having produced some of the brightest wits, and bravest soldiers in the modern world. Every unprejudiced reader must own, that the stile, and sentiments of this writer, speak him to be above the common run of authors, and his refusal of any gratuity from his bookseller for the copy, intimates his being above the want of those pecuniary returns which the generality of our literati are obliged to accept, as equivalent for their abilities and their labours.

The principal scenes of mr. *Connor's* adventures are laid in *Ireland*, where the hero receives his birth and education. The author takes frequent occasion to express his fondness for this country, to digress in its praise, to throw out hints for its advantage, and propose schemes for its improvement; he often makes smart reprisals upon the *English*, for their national and vulgar prejudices against their brethren of *Ireland*. He does not, however, spare the *Irish* themselves; who, in their turn, are made to contribute their share towards the entertainment of his readers: in a word, our author's merit, in the article of humour, is, we apprehend, chiefly to be found in those parts of his work where he sports with some peculiarities in the manners of the lower classes among the natives of that country, and of *England*.

The story of *Jack Connor* may be justly considered, upon the whole, as a truly moral tale, notwithstanding some levities may be found in it, which may shew the au-

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thor's juvenility, without impeaching the rectitude of his main design, and general plan. Other little faults may also be found, which, however, are not of sufficient moment to deserve our particular mention; and may only serve to shew our author's disregard of that laborious correctness necessary to the character of a finish'd performance. We look upon the work, taken altogether, as well deserving our recommendation. The principles which the author every where aims to inculcate by the moral of his fable, and the conduct and characters of the persons introduced into it, are just, honourable, and amiable: so that, if some parts of his work are only intended to divert the reader, yet others can scarcely fail of improving him. He paints the virtues of humility, modesty, prudence, generosity, courage, love of our country, and piety towards God, in their natural and attractive colours. On the other hand, he has justly ridiculed some reigning follies, and severely exposed and lashed many vices of the times. But the merit of this work consists less in the entertainment it may afford as a novel, or the satisfaction it may give to the lovers of satire, than in those parts where the author digresses into useful lessons of morality, and where he introduces certain conversation-pieces; from whence his younger readers may draw proper hints for their improvement in politeness, humanity—in fine, in the art of meriting and acquiring the respect, and the love of mankind.

In the first volume we have some admirable rules for the education of youth, especially young gentlemen: in the second volume the author makes some agreeable excursions into the *political* world; where he takes frequent occasion of shewing his attachment to the present government. In short, we may say of this work, what the author himself says of the *school-master's* plan in the first volume, 'That instruction and profitable entertainment are here so agreeably and nicely blended, that the one is never suffered to become tedious and irksome, nor the other to cloy or fill the mind too much.'

After thus giving the history of *Jack Connor* its due praise, we must however remind our readers, that we have said it is not free from faults. That the author has some levities and inaccuracies to answer for. He has also abruptly drawn in several stories, no way essential to his plan, or the main business of his fable. But whatever imperfections he may be charged with, he seems himself to have been sensible of them, when he chose these lines of *mr. Pope* for his motto:

'Whoever

Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor ne'er shall be.
In ev'ry work, regard the writer's end,
Since none can compass more than they intend;
And if the means be *just*, the conduct *true*,
Applause, in spite of trivial faults, is due.

We could with pleasure have given some extracts from this work, but find ourselves so much in arrear to our readers, by the extraordinary number of the last winter's publications, that we shall be obliged to give only a characteristical sketch of some articles, to make room for others where extracts are more essentially requisite.

* * As new publications in the summer-time are much less frequent than in the winter, we shall probably be able to pay off our whole arrear in two or three numbers more.

ART. LV. *Continuation and conclusion of dr. Whytt on the vital and other involuntary motions.*

WE terminated our account and abstract of a former part of this learned and ingenious work, which the author modestly terms an Essay, with his section *Of the motions of the pupil, and of the internal ear*, in our Review for March last. That *Of the alternate motions of respiration* immediately follows: and as we had formerly observed from his preface, that an early dissatisfaction with the common theories of respiration, and the motion of the heart, had first determined him to a disquisition of the vital motions, we shall not be surprized to find many of his notions in this section new and peculiar; though, as far as we are capable of judging, the affectation of novelty does not appear to have been the ruling impulse of our author's dissention, but the love and pursuit of physical truth.

Contrary to the opinion of *Morgagni*, and some ingenious moderns on this subject, dr. *Whytt* asserts, in a note at the beginning of this section, 'that it were easy to refute the notion of the lungs not being always contiguous to the *pleura*, and that of internal air being contained between them and it; tho' he judges the formal proof of it foreign to his present design.' We imagine; however, that an evident demonstration of this continual contact would have been acceptable to his medical and chirurgical readers; as the certain recovery of some few persons from gun-shot

wounds, where the bullet has penetrated the cavity of the *thorax*, would induce us to infer such a contraction of the lungs in expiration, and such a temporary retraction of them from the *pleura*, as might allow the penetrating bullet, that has divided this, to avoid them. Besides, in dr. *Housten*'s dissection of a living dog, cited by dr. *Headly* in the appendix to his accurate lectures on respiration, the lungs, expressed there by *aliquod album*, were observed thro' the denuded *pleura*, to be applied close to it in inspiration when the breast was dilated; but during expiration, and the coarctation of the breast, they were observed to disappear and give way to the ascent of the diaphragm, his *corpus rubrum*; tho', upon a further denudation of the superior part of the *pleura*, the white body only appeared. As this experiment was made in the presence of many, autopsy here manifestly favours the notion of the lower part, at least, of the lungs receding from the *pleura* in expiration. Their dilatation, however, which dr. *Housten* afterwards asserts to have been visibly synchronous with the contraction of the *thorax*, and *vice versa*, is very surprizing, and not to be accounted for on any theory of respiration we have met with. But if it be considered here, that, besides the agony from dissection, there were at this time two ribs cut through, and a very large aperture made into one side of the breast, it is but too inferable, we may be led into very wrong notions of natural respiration, if we conclude it similar to what is, so probably, a violent and convulsive one. And, in fact, comparing this last *phenomenon* with the application of the lungs to the *pleura* in inspiration, which appeared before any irruption into the *thorax*, it seems a directly inverted and unnatural respiration.

On the other hand, the long detention of the air, supposed within the cavity of the breast, must tend to lessen its natural spring too considerably, to qualify it for contributing much to expiration, which is the principal use the contenders for this internal air assign it. But as dr. *Hales* has shewn the inflated lungs of a calf, when out of the body, to transmit some air thro' a few passages, if the like obtain in the living man, it has, undoubtedly, its use; and there will seem to be a necessity for some internal porosity to absorb or carry off any stale or morbid excess of it, which must otherwise happen from its accumulation, however gradual. And indeed, if we suppose such a reception and emission of air into and from this cavity, it will be the
better

better qualified to concur as an antagonist to that expelled by expiration.

Some other writers on respiration having supposed the external and internal intercostal muscles to act antagonistically in it, the former co-operating to inspiration, and the latter to expiration, this learned professor does not hesitate to limit the action of both to inspiration only, which was also *Borelli's* opinion. He affirms the lungs to be no more capable of self-expansion than the bladder of urine, or than an empty bladder, securely tied, is capable of inflating itself against the pressure of the atmosphere. He supposes the contents of the *thorax* to be in perpetual contact with its internal surface, and with the upper surface of the diaphragm; yet, as he allows the muscular fibres of the *bronchia*, and even of the vesicles of the lungs, to have the common affection, according to his third principle, of constantly endeavouring to shorten themselves, it appears difficult at first to conceive them, in compleat expiration, as not receding somewhat from their contact with the *pleura*: but, as he must suppose the expiratory muscles to be exerting the same affection, at the same instant, and maintains the motions of the breast and lungs to be not only strictly synchronous, but also equable in proportion, this must considerably lessen the difficulty, tho' it scarcely leaves the lungs any proper alternate motions of their own.

As contrary sentiments, on some of these particulars, have been promulged by some writers of reputation, we shall not venture to interfere further here, but proceed to our author's own account of respiration: in order to which, he says, 'it is only necessary to shew, why the intercostal muscles and diaphragm are alternately contracted and relaxed; since their contraction produces inspiration, and their relaxation allows the renitency of the cartilages of the ribs, &c. to effect expiration.'

After employing several pages then in such strictures on certain experiments made on living animals, by mr. *Bremond*, and others, (which seem to discountenance his *hypothesis*) as appear greatly to impair their force; and many more in some strong objections to *Baerhaave's* and dr. *Martini's* theories on respiration, he proposes his own in the following terms:

'1. During inspiration and expiration, the blood finds an easy passage through the vessels of the lungs, as by their alternate inflation and contraction, it is pressed forward to the left ventricle of the heart. After inspiration is

completed, it begins to flow with more difficulty ; and at the end of expiration (if inspiration does not soon succeed) its motion is still less free. After expiration, therefore, the blood, on account of its difficult passage through the pulmonary vessels, is partly accumulated in them, and, by distracting their sensible fibres and membranes, acts as a *stimulus* upon the pulmonic nerves, occasioning an uneasy sense of fulness, stoppage, or suffocation in the breast, which is more or less remarkable, according to the time during which respiration is stopt, the capacity of the pulmonary vessels, and the quantity of blood thrown into them by the right ventricle of the heart.

He adds immediately, ' that tho' it may seem more wonderful, that the diaphragm and intercostal muscles should be brought into contractions by a *stimulus* acting upon the lungs, than that a *stimulus* should alternately contract the heart and alimentary tube, we may assure ourselves of the certainty of the fact, from the strongest and justest analogy.' Thus, says he, for example, if a few drops of water, or any other liquor, by an accident in swallowing, fall into the *trachea*, the diaphragm and intercostal muscles are instantly called into action, and continue to be agitated with alternate contractions and relaxations, till the stimulating cause is removed.—Again, if a thin *pituit* secreted in too great quantity, by the vessels and glands of the *branchia*, distills upon the vesicles of the lungs, alternate convulsions of the diaphragm, intercostal and abdominal muscles, ensue ; which are repeated over and over again, till the irritating cause is lessened or expelled.—In a true peripneumony also, when, by reason of an obstruction in the pulmonary arteries, the blood passes through the lungs with great difficulty, a short cough is almost a constant symptom. Is it not therefore reasonable to infer, that a less remarkable *stimulus*, or uneasy sensation in the vessels of the lungs, will be followed by gentler contractions of the inspiratory muscles?

' After expiration is finished, the blood beginning to be accumulated in the lungs, will, not only by its quantity distracting their vessels, but also by its heat, occasion an uneasy sensation, that is, act upon those parts as a *stimulus* ; in consequence of which the diaphragm and intercostal muscles are contracted, and inspiration is performed ; by which the blood being not only cooled by the external air, but its passage also promoted towards the left ventricle of the heart, the *stimulus* or uneasy sensation ceases : hence these

these muscles are relaxed; and consequently, by the reaction of the cartilages of the ribs, and the stretched abdominal muscles, &c. the cavity of the *thorax* is lessened, *i. e.* expiration is performed; which, on account of the disagreeable sensation which begins to be felt in the lungs, is soon succeeded by a new inspiration. Although, in ordinary breathing, we are but little sensible of this uneasiness, arising from the difficult passage of the blood through the lungs after expiration is finished; yet if one attends to it, and restrains inspiration for some time, it becomes very perceptible: and, as in asthmatic patients, the laborious contractions of the inspiratory muscles are beyond all question owing to an anxiety and sense of suffocation in the breast; so it is highly reasonable to think, that in healthy people, the gentler *stimulus* of the warm blood accumulated in the pulmonary vessels, is the ordinary cause of inspiration.

Further, a variety of *phænomena* concur to persuade us, that the blood acting as a *stimulus* on the vessels of the lungs, after expiration, is the cause of the succeeding contraction of the inspiratory muscles. Thus we observe, that as the blood flows in greater or less quantity through the lungs, inspiration and expiration more quickly or slowly succeed each other: hence the quick breathing observed in a smart fever, or upon violent exercise.—Though the quantity of blood flowing through the lungs remains the same, yet, if its heat and bulk be increased, respiration becomes more frequent: hence in *bagnios*, and in the warm summer's air, we breathe oftener, than in our common rooms, and in more temperate seasons.—Again, when any obstruction happens in the pulmonary vessels, which renders the passage of the blood through them more difficult than in health, respiration is more laborious, and more frequently repeated: hence the quick breathing in *peripneumonies*, and other disorders consequent upon the lungs being obstructed.—If a portion of the lungs be rendered useless, or be wholly consumed by an ulcer, the patient is short-breath'd, and subject to asthmatic fits, upon the least fatigue, or upon any increase of motion or rarefaction in the blood.

Since therefore it appears, that the motions of respiration are always proportional to the quantity of blood thrown into the pulmonary vessels, and its easy transit thro' them, this fluid ought undoubtedly to be esteemed the cause which excites, regulates and continues these motions; and

since respiration is more frequent and laborious, when a less quantity of blood passes with greater difficulty through the lungs, than when a larger stream flows through their vessels with more ease; these increased motions of the *thorax* cannot be owing to the inspiratory muscles being more plentifully supplied with blood and spirits, but must proceed from the *stimulus* or uneasy sensation accompanying the difficult passage of the blood through the pulmonary vessels; or its stagnation in them. And does not this plainly shew, why blood-letting gives more speedy relief in fits of difficult breathing, than any other remedy?"

Having thus accounted for inspiration as effected by a *stimulus*, exciting the energy of the sentient principle to remove the uneasy sensation, by a determination of the nervous influence into the intercostal muscles and diaphragm; and having answered the most obvious objections to it with much force and judgment, he observes, 'that an effort of the mind does not seem necessary to expiration, which naturally succeeds, when the inspiratory muscles cease to act, by the elastic renitency of the cartilages of the ribs, and of the stretched *pericardium* and *peritonæum*, and not from any superadded muscular contraction of them at this time, and very little even of the abdominal muscles. This he thinks evident from the *thorax* of dead animals being in a state of compleat expiration, after all muscular action is ceased.' He still further establishes this position, and, as we apprehend, very strongly, by a close and ingenious application of some observations on the long intervals between inspiration in the case of comatose patients, whether naturally so, or from too much *opium*, whereby the attention of the mind to the *stimulus*, from the blood accumulated in the lungs, is abated; but where nevertheless expiration succeeds in the usual manner.

He observes next, that respiration differs from most of the involuntary motions, as we can, at pleasure, accelerate, retard, or even stop, for a considerable time, the motions of the intercostal muscles and diaphragm; but adds, that, notwithstanding this difference from the proper involuntary motions, it does not perfectly agree with the voluntary, as it is regularly and unconsciously performed in sleep. After an ingenious ratiocination on the efficient cause of this, he concludes,

'But, whatever may be the efficient cause, which thus subjects respiration to the government of the will; the final cause of this difference between it and the other vital

vital motions is pretty evident: for were it not that the motions of the mufcles employed in refpiration may be varied at pleafure, we fhould not only be unable to evacuate the urine and *fæces*, but muft have been deprived of the happinefs and advantage of communicating our thoughts to one another in the way of fpeech.'

The beginning of refpiration in animals is the fubject of the next fection, and might undoubtedly have followed as fome appendage to it, with as much propriety as the motions of the internal ear were annexed to thofe of the *pupil*. But the much greater length of this may have been one reafon for making it a diftinct fection. Our author here then fimplly afcribes the commencement of refpiration to the fame caufe that continues it, *viz.* to an uneafy fenfation, though the folution of this problem, he fays, has been vainly attempted by fome great phyfiologifts. He obferves the *fætus* needs neither food nor air *ab extra*, the mother's juices received through the veffels of the *placenta* fupplying the former; and the particular circumftances of the heart of the *fætus*, and the humours of the mother, which have already undergone the action of the air, rendering any further admiffion of it unneceffary. But the neceffity of both commencing with the birth, as the uneafy fenfations of hunger and thirft faithfully admonifh us of the neceffary periods of nutrition; fo the uneafinefs from want of frefh air, which fuggelts a continual renewal of it, may not improperly be called, as the doctör aptly remarks, the *appetite* of breathing. And here he judiciously reflects, that, as no one ever thought of accounting for hunger or thirft, merely from the mechanical conftitution of the ftomach, gullet, and *fauces*, without recurring to a fentient principle, it muft be unreafonable and unphilofophical to attempt explaining the action of refpiration, independent of the principle which commences and continues it. A great part of this fection is employed in refuting the different opinions of *Pitcairn*, *Boerhaave*, and *Haller*, on the caufe of the firft refpiration in animals. Thefe are undoubtedly very confiderable names in phyfic to diflent from: but as dr. *Whytt* has endeavoured, in thefe refearches, to go to the bottom of his fubject, he has only acted up to the philofophical axiom of *nullius in verba*, fince he appears to be fuperior to cavilling, and reafons with force and candour.

And now having evinc'd the various vital and involuntary motions to be owing to fome *ftimulus*, acting immediately

diately on the organ moved, or on some neighbouring part, with which it seems to have a peculiar sympathy, he proceeds to enquire, in his 10th section, into the *reason* of muscular contraction from a *stimulus*. Here then, after premising, that the means by which the will contracts the voluntary muscles, is wholly beyond our investigating, he seems justly to reject that opinion which ascribes involuntary motion to an elastic power of the animal fibres; reflecting, that an elastic body, of whatever kind, is meer inactive matter, without a power of generating motion; as its recoiling, in proportion to the force that wound it up, is in consequence of its being acted on, and not the effect of its own agency. He finds as sufficient reasons for repelling the *hypothesis*, that would impute it to a number of little springs, which some have supposed the animal spirits lodged in the muscular fibres to consist of; and which, being put into vibratory motions by the application of *stimuli*, dilate the fibres, and shorten the muscle. He mentions the opinion of muscular action's arising from an ebullition consequent on the mixture of the nervous and arterial fluids; or from the peculiar energy of some etherial or electrical matter in the nerves, which may be under the regulation of the will in some cases, and may be necessarily determined to exert their influence in involuntary motion, from the mechanical action of heat, or other *stimuli*: but, in consequence of many strong objections, he shews these also insufficient to account for the alternate contraction of irritated muscles; and adds, that every attempt towards explaining their motions from properties, which their fibres, considered as mechanical instruments, ever so exquisitely framed, or nicely adjusted, can be supposed to be endued with, must be fruitless; very justly concluding, if such effects of *stimuli* cannot be deduced from any properties or powers belonging to animal fibres, as mere MATERIAL organs, they must be referred to an active SENTIENT PRINCIPLE animating them. This, he observes, will easily account for their alternate contractions; since the sentient principle, to dispel the uneasy sensation from irritation, determines the nervous influence more strongly than usual into the fibres, till the uneasiness being removed by repeated contractions, the muscle returns to a state of rest: whereas, in the contraction from a *stimulus*, if the muscle were to be considered as a mere mechanical organ, its entire contraction should continue during the action of the *stimulus*. For in the contraction of the
sensitive

sensitive plant from touching, tho' it has some resemblance to the case of animal fibres, (but which happens indifferently from blunt or pointed bodies, from a drop of brandy or water) there are no alternate contractions or relaxations, no indication of feeling, but all is effected by mere mechanical appulse or contact. And as the contractions of irritated muscles do not follow the law of vibration in elastic bodies, (which succeed from first to last with equal velocity) but become remarkably slower as they decrease in strength, and before they entirely cease, the doctor thinks it amounts to a clear demonstration, that they cannot be owing to any elastic vibrations excited in the muscular fibres, or their contain'd nervous fluid. And this, were it necessary, seems still further evinced from the contraction of animal fibres, to which the *stimulus* is not applied, and which have no nervous communication with the part it is applied to, as in the contraction of the *sphincter pupillæ* from the forcible action of light on the *retina*, which instigates the sentient principle to a removal or alleviation of the irritating cause: many other instances of which conduct in the animal oeconomy this ingenious contemplator of it observes; further reflecting, that the very remembrance or idea of things formerly applied to different organs will often produce almost the same effect as their repeated application. This he sufficiently exemplifies from the sight of very grateful food, of nauseous physic, and from the very apprehension of being tickled. The many involuntary motions and remarkable alterations produced in the body by the affections of the mind are further adduced, and many specified, as collateral supports of our author's notion of the cause of muscular contraction, and do not a little establish it. This section contains many other curious and pertinent arguments on the subject; for which we may, after this pretty liberal abridgment, refer to the work; concluding it in our author's own words:

'Upon the whole, as nature never multiplies causes in vain, it seems quite unphilosophical to ascribe the motions of the muscles of animals from a *stimulus* to any hidden property of their fibres, peculiar activity of the nervous fluid, or other unknown cause; when they are so easily and naturally accounted for, from the power and energy of a known sentient PRINCIPLE.'

The 11th section, which treats—Of the share the mind has in the production of involuntary motion, is truly curious, and replete with various and extensive erudition, which
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the author has happily applied to the illustration of this recondite subject. As he observes from *dr. Hale's* experiments, that the blood, in every circulation, loses $\frac{2}{3}$ of the *momentum* communicated to it by the left ventricle of the heart, there must be therefore, he says, in every animal a cause generative of motion to repair this great loss of it; which matter, in its inert nature, is incapable of. The human body, he adds, in which there is no mover that can properly be called *FIRST*, is a system far above the power of mechanism; the contraction of the heart and secretion of the spirits acting in a circle, and being mutually to be considered as cause and effect: from whence it becomes incumbent on those, who ascribe the motion of the heart to mechanical principles only, to demonstrate the possibility of a *perpetuum mobile*, which an animal, while living, really is. But as the ablest philosophers have concluded this above the powers of mechanism, as it must suppose the absurdity of a weight heavier, or an elasticity more elastic than itself, it follows, that the contraction of the heart, the propulsion of the blood, and the consequent continuance of life, are not owing to mechanical, or even material causes alone; but to the energy of a living principle capable of generating motion. For though he supposes it formerly proved, that the alternate contractions of the heart are owing to the stimulation of the reflux blood, he affirms them no otherwise owing to it, than as the mind is excited by it to determine the nervous influence more copiously into its fibres. And this doctrine he very rationally extends to the other vital and involuntary motions.

He next proposes to invalidate some objections that may be made to this opinion; and first, in answer to that which objects,—that, while we ascribe the vital motions to the mind, we attribute them to a power, whose nature and manner of action we are really ignorant of, he says, ‘it may be hoped, there are few philosophers so minute at present, as to deny the union of a sentient principle with animal bodies, which is the cause of voluntary motion: and, if it be not thought absurd to ascribe that to the energy of the mind, why should it be reckoned so to derive the involuntary from the same source, when a variety of *phenomena*, and the strongest analogy support it? He observes, that no one doubts of gravity, tho’ its cause be unknown: and if philosophers justly and continually use it to explain the *phenomena* of nature, why should it be thought unreasonable to have recourse to the energy of the mind, ever manifestly present

present with the body, and operative on it in numberless instances, tho' its nature is unknown.

The doctor being naturally led, by this part of his subject, to mention the *anima* and *animus*, or sentient and rational soul of the antients, is inclined to think them but one principle acting in different capacities, which certainly appears the most simple and intelligible supposition, and is strongly sustained in the sequel of this section. In a note here, which gives an abstract of dr. *Nichol's* elegant prælection *de animâ medicâ*, he says, with a genteel stricture, it scarcely seems to demand a serious answer. Many subsequent pages are employed in rendering it highly probable, that the mind, in producing vital motion, does not act as a rational but sentient principle, contrary to the opinion of *Stahl* and his followers. They abound with metaphysical reflections, but such as unusually illustrate, instead of obscuring, the subject: and he finishes this part of the section, by acknowledging his surprize, that *Descartes* and his followers should seriously believe, that even the perfecter brutes were utterly machines wound up and set agoing; when the animal principle in them is plainly intelligent as well as sentient, and evinces that strength of memory, with reflection, and even some degrees of reason; this he attributes, among other causes, to an overfondness of reasoning in physics, from mechanical principles; adding, it is not less strange, that the generality of theological writers should not, till very lately, discover, that, from admitting all the actions of the more perfect brutes to result from meer mechanism, the ascribing every thing in man to no higher a principle would be a natural and easy consequence.

To a second objection, which alledges the vital motions cannot be owing to a *stimulus* affecting the mind, since we are not conscious of it, he answers, 'this may be owing to the gentleness of the irritation, or to our having been long accustomed to it, perhaps from the very commencement of life.' Having rendered these points highly probable from many examples in familiar life, and from several occurrences in the animal œconomy, which, from this writer's very agreeable manner, entertain while they inform, he proceeds to consider a third objection, *viz.* That though we are insensible of the *stimuli* affecting the organs of vital motion, yet we ought to be conscious of the exertion of the mind's power in causing these motions. To this he replies, 'that generally the intervention of the mind in several animal motions, which are unaccountable on any other system,

is no ways adverted to while we exert it. Thus we, as it were unconsciously, contract the *palpebræ* on dust or insects passing near our eyes. The copious excretion of spittle in the mouth of an hungry person, on the sight of grateful food; and the effusion of milk from a nurse's breast, only on a child's approach to it, with many other *phænomena* in animal motion, are manifestly exerted at an instigation of the mind, without our consciousness of it.' But this objection our author thinks fundamentally destroyed from an observation, which every one may recollect; that even many voluntary motions are often performed, when we are insensible of the mental power's being exerted in their production: and the true reason of our ignorance of those things transacted within the sphere of our own body seems this, that we not only acquire, thro' long habit, a faculty of performing certain motions with unwonted ease, but, in proportion to this greater facility, we become less sensible of the share the mind has in them. He concludes his answer to this objection, by exposing the weakness of that opinion, which denies the faculties of the mind to be equal even to the functions of voluntary motion; and proceeds to the fourth, which supposes,—that if the vital motions were owing to the mind, they should be under its dominion or controul, to suspend or vary them at pleasure. To which he answers, in effect, 'that though man is evidently free to embrace or abstain from actions which are the object of deliberation, yet there are others not determined by reason, where the mind is a *necessary* agent, in the strongest sense, and that the involuntary motions of muscles from a *stimulus* are of this kind. As we cannot therefore hinder ourselves from seeing every object painted at the bottom of the eye, so neither can the mind suspend its power of moving a muscle, whose fibres are strongly stimulated. Yet while no one denies that the mind hears and sees, because on the presence of such objects no mere effort of our will can prevent our seeing or hearing, it must be unreasonable to pretend the involuntary motions cannot arise from the energy of the mind, because the will has no immediate power over them. And as they are not performed in consequence of any ratiocination of the mind, as an intelligent principle; so neither do they flow from custom, since infants breathe immediately from the birth, as well as the most experienced: whence it remains, that our motions from irritation are owing to our original frame, and the law of union established by the all-wise Creator between the soul and

and body; whereby the former, without reasoning, endeavours, in the most effectual manner, to extinguish every disagreeable sensation conveyed to it from whatever annoys the latter. Many of the *phænomena* in the animal economy, specified in corroboration of this, are the very same with those he has formerly instanced to support some of his other arguments; but as they are, without the least torturing, as strongly applicable here, their very general coincidence with the various divisions of his system seem no inconsiderable proof of its truth, and even demonstrate the great verisimilitude of the whole.

In answer to the fifth objection—That the mind can perceive distinctly but one idea at once, and therefore must be incapable of attending to, and governing all the vital and involuntary motions which are so numerous—he observes, ‘it is chiefly levelled against the opinion of the mind’s regulating the vital motions, as a rational agent, and does not affect his theory: for whether it can distinctly apprehend more than one idea at once or no, it certainly perceives different sensations in different bodily parts at the same time; and we know it can move many of the voluntary muscles in the same instant. But further, to the direct invalidation of the objection, dr. *Whytt* asks, When the famous *Turkish* equilibrist stands with one foot on the slack wire, tossing and catching alternately six or seven balls in the air, is he not attentive to more than one thing at once?—Possibly some very tenacious disputant might reply to him here, that the extremely minute divisibility of time might warrant the assertion, that the equilibrist was, in the same strictly indivisible *punctum* of it, but attentive to one thing, the present tossing, or quickly successive catching a different ball; which, however, would appear so rapid to the spectators and himself too, as to be commonly considered for one and the same instant; tho’, in a rigid *analysis* of time, it certainly was not: and he might, from long habit, have acquired such a facility of disposing his body into a proper poize on the wire, as should engage his mind very little more than standing in a common posture on the ground: or that, supposing the attention of his mind sometimes necessary to his posture, the supputable divisibility of time might allow even for that. —But it is evident our author, in mentioning the *same* time here, only intends that portion of it, which generally appears instantaneous to human sense; and has no reference to such a minute and scarcely conceivable brevity of it, as that

in which light may be supposed, merely for argument's sake, to move an inch, or any division of one; which is perhaps more instantaneous than the energy of spirits, at least of those who are clogg'd with, and who act through, material organs.—Dr. *Whytt* observes further, that a man can hear a sound and perceive a particular colour at the same time; yet, how attentive soever to these, if a fly runs along his face, he will certainly drive it off; as the mind, however employed on its own thoughts or external objects, is always ready to perceive the various *stimuli* on the vital organs, and thence to continue their motions. In the AUTHOR of nature, however, (says this writer, with a very seasonable reverence) who has framed both the soul and body, and thus adapted them to each other, we ought, as upon many other accounts, so also upon this, to acknowledge a Wisdom that is infinite and unsearchable!

The remainder of this section is chiefly employed in some ingenious remarks on the striking analogy between various animal motions; and after a brief recapitulation of the progress hitherto made in his theory, he concludes it in the following most sensible and modest terms:

‘But what way the mind puts the muscles into motion; what is the material cause in the brain, nerves, and muscular fibres, which it employs as its instrument for this purpose; what the intimate structure of a muscular fibre, or the precise manner in which the nervous influence acts upon it, when it produces its contraction; these are questions we have wholly avoided, being persuaded that whatever has been hitherto said on these subjects, is mere speculation; and that to offer any new conjectures on matters so greatly involved in darkness, and where we have neither *data* nor *phænomena* to support us, is to load a science, already labouring under *hypotheses*, with a new burden.’

The 12th section enquires into the reasons of the continuance of the vital motions in sleep; or why the vital organs should not, like the organs of sense, and the muscles of voluntary motion, be rendered less qualified to perform their functions in that state. Sleep, says our author, seems to be owing to some change produced in what anatomists, distinguishing it from the *cerebellum*, call the brain. And there have been plain instances, where people, having lost part of their skull, were immediately seized with sleep, on a gentle compression of the brain; but death, or at least a *syncope*, is the effect of a like compression of the *cerebellum*.

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Now, why this part, whence the vital organs have wholly or principally their nerves, should not be affected in sleep equally with the *cerebrum*, he declines to determine positively; only he thinks it pretty evident, that the medullary substance of the *cerebellum* is much less liable to compression than that of the *cerebrum*; as well on account of its firmer texture, and want of cavities, as of the different distribution of its arteries. And to the query, why the vital spirits should not, like the animal, be so much exhausted, as to need intervals of rest for their recruit? he answers—we can only say, that possibly there is a less expence of the nervous power in maintaining the vital motions, which are gentle and equable, than what is requisite to the exercise of the senses, and of the voluntary muscles, whose contractions, tho' less frequent, are much more violent; or, perhaps, there may be a quicker secretion by the *cerebellum* than by the brain: the reality of either of which suppositions will continue their motions uninterrupted during life, on a supposition of the sanity of the *cerebellum*, its nerves, and the organs they administer to:

A few subsequent pages of this section are taken up in reasoning against the opinion of *Haller*, that there is no difference, as to their origin and nature, between the vital and animal nerves; the contrary of which *dr. Whytt* inclines to imagine. But far from dogmatizing on such abstruse subjects, as the real and intimate structure, with the distinct uses of the brain and *cerebellum*, and the particular distribution of their medullary fibres, he concludes it in a very philosophical disposition to admit of further information, and much in the spirit of that illustrious classic, with whom he appears to have cultivated an intimate acquaintance, and from whom he quotes the following apposite passage: *Sequimur probabiliora; nec ultra quam id quod verisimile occurrit progredi possumus, et refellere sine pertinacia, et refelli sine iracundia, parati sumus.*

The 13th and last section, concerning the motions observable in the muscles of animals, after their separation from the body, contains a great number of experiments, from live dissections, on the heart and other parts, of different animals; many of them made by our author, and strongly concurring to establish his account of animal motion; tho' this circumstance of their separate motion has induced some to deny a sentient principle necessary to it; while others have ascribed this *phenomenon* of the separated heart to some property peculiar to it: but as other muscles

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also in many animals tremble and move after a violent death, it sufficiently destroys such opinion. From a comparison of many of these experiments he makes this remarkable inference.

‘ Those animals, whose parts preserve motion and appearances of life, longest after being separated from their bodies, seem to have both their fluids and solids a good deal different from those of other animals: their blood is not only colder, but perhaps more viscid and less diffusable; and their fibres are so constituted, that neither constant supplies of this fluid from the heart, nor of the influence of the nerves from the brain, are necessary to keep them in due order for motion: thus frogs, eels, vipers and tortoises live and move several hours after their heart is cut out, and the various parts of their bodies continue to move for a great while after all communication between them and the brain is cut off.’

He observes soon after, that such perform their vibrations at the greatest intervals; and that, when they are just finished, they may be renewed by different *stimuli*: whence he judges it not owing to any innate power of the fibres themselves, the very external air acting as a *stimulus* on the sensible membranes of the newly separated heart. As he remarks here, that the particles of air are never at rest; and that the undulatory motion of it is perceivable through good microscopes, it is submitted, whether this undulation of the air may not be absolutely necessary to animal, or, at least, to human respiration? and whether the mere abstract pressure of the absolutely quiescent atmosphere would suffice without it? It is certain, that in perfect calms, in the warmer seasons, where the natural spring of the air is debilitated from its greater expansion, and from humidity by exhalation, respiration is more difficult; to which a considerable augmentation of heat may undoubtedly co-operate. But probably the wisdom of Providence has obviated the absolute quiescence of that fluid, even in the stillest calms, which, except in certain latitudes, at particular seasons, are seldom very extensive, or of long duration; and perhaps, even in these, the daily rotation of the atmosphere, with the earth, may be sufficient to prevent the entire stagnation of a fluid above 800 times lighter than air. But all this under correction, and by the way.

We return to our author, who finally collects, from his many experiments, that there remains, in the muscles and nerves of animals, some time after their separation from the body,

body, the immediate cause of motion, which may be excited to action by stimulation, and how this happens, he proposes to enquire. First then he rejects that *hypothesis*, which ascribes it to spirits remaining in the separated nervous fibres, as insufficient to account for the regular alternate contractions and relaxations of the muscles. He disapproves a second, which attributes it to some natural elasticity of the fibres or their contained spirits, (whence their tremulous motions might be continued by the laws of elasticity) because warm water, which relaxes animal fibres, and acrid liquors, which communicate no impulse, will renew these vibrations, which they could not excite in an elastic machine; besides that the succession of these motions in animal fibres do not observe the same periods with the vibrations of a pendulum, or of elastic bodies in motion. And lastly, he declares his own sentiments on this occasion to be very much the same with the great dr. *Harvey's*, whose mind, he says, was neither blinded by prejudice, nor prepossessed with any favourite theory, and who ascribed, without the least doubt, the irregular motions of the chick's heart, when irritated by different *stimuli*, to its being endued with sense, and therefore compares it to an animal, which lives, moves, and feels.

But as it is possible to render the mind less attentive to this stimulation, and consequently to induce a languor of animal motion, dr. *Whytt* specifies the effects of *opium* injected upwards and downwards into frogs; whence the sense of feeling was so abated in one, that, within a quarter of an hour, it seemed to drag its limbs paralitically, even on pricking, and in half an hour it had lost all motion; while a frog, who had received no *opium*, leaped about and turned up and down for half an hour after the heart was cut out, and was not quite dead after 2½ hours. In another frog, which was opened alive an hour after receiving a solution of *opium*, the heart pulsed at the interval of 3½ seconds, being much slower than the natural pulsation.

The doctor was happily furnished by these experiments with *opium*, to give us a convincing proof of its producing its most remarkable effects, not by mixing with the blood, but by its immediate action on the nervous *papillæ* of the stomach; whence the brain and nervous system are surprisingly affected: for injecting some *opium* into a frog, five minutes after an exsection of the heart, it seemed dead in less than half an hour, neither pricking, tearing, nor cutting its muscles, causing any contraction in them, or their

corresponding parts; though a probe pushed into the spinal marrow, after the head was cut off, produced a feeble contraction of the fore-legs. Now in this frog it is plain the *opium* could not be mixed with the blood.

He observes it may be objected to this part of his *hypothesis*,—that, if the motions of muscles separated from the body are ascribed to their being endued with sense, we must not only suppose the continuance of the soul with the body, for some time after death, but also its extension, and perhaps its divisibility: and though he thinks these objections, which are founded on our ignorance of the soul, of the manner of its union with the body, and of their reciprocal action on each other, entitled to little regard in a physical enquiry, he attempts, at least, to lessen the difficulties; and boldly affirms it to be even demonstrable, that the soul does not leave the body on the determination of the circulation; but continues, for some time at least, present with, and ready to actuate, it. He refers for this to the instances of bats, hedgehogs, and a variety of insects and animals, which, even in our climate, he affirms to have no circulation in the winter, (tho' vulgar opinion has supposed them only sleeping) and to the revival, in the more northern countries, of many birds frozen to death, and also of some of the human species, after having been, even for days, without pulse, breathing, or the least natural heat. And with regard to the divisibility of the soul, which the schoolmen supposed to exist in an indivisible point, he affirms, that an attentive reflecter on the structure and *phenomena* of the animal frame must be convinced, that the soul must be present at the same instant, at least, at the origin of the nerves, that is along a great part of the brain and the spinal marrow. It seems, he observes, to exist so equally throughout the whole bodies of insects, that its power is scarcely more remarkable in one place than another; whence their different parts live much longer after separation from each other, than in man, and animals of a more analogous structure to him. In short, on this point he plainly inclines to concur with *Gassendi*, *dr. H. Moore*, *Sir I. Newton*, and *dr. S. Clarke*, who supposed the soul extendible. After some very abstract and metaphysical reasoning on mutual extension and divisibility, the former of which he thinks, as in the *DEITY*, may exist without the latter, he recurs to his justly favourite method of experiment, to enforce his conclusion, that the motions of the separated parts of animals are owing to the soul,

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or sentient principle, still continuing to act in them. Most of these are very remarkable, but none more so than that he quotes from Mr. Boyle of the female butterflies, into which the silk-worms have been metamorphosed, who do not only admit the male after their heads are cut off, but also lay eggs. His citation from *Redi* is very extraordinary, of a tortoise, who lived from the beginning of *November* to the middle of the following *May*, after an extraction of its brain; never opening its eyes indeed after, yet moving and walking about to its death. But our author had before observed, that this animal has a small brain, and large spinal marrow, which must perhaps be a more considerable *succedaneum* to it, than some anatomists suppose the *duodenum* to the stomach, or the renal *capsulae* to the kidneys; those animals, who have the largest brain, dying the soonest after decollation. After an obvious application of these extraordinary *phænomena*, where the dr. ascribes the involuntary motions of living animals, and those of their muscles after death, to the same cause, he concludes this section in the following terms:

‘If then, as we have shewn (sect. 10.), the motions of animal fibres, from a *stimulus*, most certainly bespeak a feeling, and cannot be explained, unless we admit it; and if feeling be not a property of matter, but owing to a superior principle, it must follow, by natural consequence, that the motions of the heart, and other muscles of animals, after being separated from their bodies, are to be ascribed to this principle; and that any difficulties, which may appear in this matter, are owing to our ignorance of the nature of the soul, of the manner of its existence, and of its wonderful union with, and action upon the body.’

Thus have we attempted a regular abstract of this curious treatise, which must suffer, in point of force and perspicuity, from every considerable abridgment; and which cannot fail, in the whole, of entertaining our medical and physiological readers. Besides the advantage of an appropriate and extensive erudition, which manifests itself without affectation or pedantry, our author discovers a great natural fund of thinking. His conceptions are happy; his reasoning, clear and strong; his expression, elegant; free, to the best of our recollection, from the least peculiarity of the *Scottish* idiom; and so properly adapted to his subject, that it seems to flow, of course, from his intimate consideration of it. And this, we may venture to affirm, must very generally be the case, when genius and literature are

employed intensely on a subject, as *Horace* had long since observed,

Verbaque prævisam rem non invita sequentur.

His selecting the most simple and obvious cause of animal motion has rendered his account of the distinct modes of it, in different organs, clear, consistent, very analogous, and highly probable. His frequent dissension from writers of name appears to rise from a true spirit of philosophizing; and the pleasure he seems conscious of in honouring the best physiologists evinces him to be superior to any little local narrowness, while it renders him a very just object of the respect and candour of others. Though his subject is naturally abstruse, he has generally declined abstract and metaphysical reasonings; and in those sections, where the particular divisions of his subject made them inevitable, they seem as illustrating as the difficulty will permit. But what must entitle him to the first esteem of his wisest readers, is that habitual and unaffected veneration of the original and ultimate Mover of the subject of his contemplation; and that acknowledgment of human deficiency, which so naturally occur in such a work, and which result from that most essential philosophy, SELF-KNOWLEDGE. His intelligent medical readers will hope with pleasure for a practical salutary application of his doctrine of the vital motions in a future volume: but at present he seems (after having tacitely interrogated himself on the *cui bono*, the *first* laudable scope of his performance) not to be ashamed of imitating, under a different system, the wisest *Pagans*, who could discover, from the light of Reason and Nature, the justness and decorum of a *Jove principium*. In brief, his admirable conclusion of the whole makes it very evident, that there is a most eligible *medium* between the perverse self-ignorance of libertines on the one hand, and the ravings of enthusiasts on the other; and that he who worships with the truest understanding, is most likely to worship with the truest spirit also. But it is unnecessary to anticipate it, and it were injurious to the public, and consequently injudicious in us, to substitute any thing in its place.

As philosophical inquiries, however agreeable and entertaining they may be to the mind, become still more interesting when they can be applied to practice; I intended to have shown, how far the theory of the vital and other involuntary

voluntary motions, which we have endeavoured to establish, may be useful towards explaining the nature of several diseases, and consequently towards pointing out the most proper method of curing them. But, as this essay has swelled to a much greater bulk than I at first expected, I shall now, omitting that part of my design, conclude with a reflexion of a different nature.

From what has been offered, then, in the preceding pages, it may appear, how unjustly the study of medicine has been accused of leading men into scepticism and irreligion. A little philosophy may dispose some men to atheism; but a more extensive knowledge of nature will surely have the contrary effect. If the human frame is considered as a mere CORPOREAL system, which derives all its power and energy from matter and motion; it may, perhaps, be concluded, that the IMMENSE UNIVERSE itself is destitute of any higher principle. But if, as we have endeavoured to shew, the motions and actions of our small and inconsiderable bodies are all to be referred to the active power of an IMMATERIAL principle; how much more necessary must it be to acknowledge, as the author, sustainer, and sovereign ruler of the universal system, an INCORPOREAL NATURE, every where and always present, of infinite power, wisdom, and goodness; who conducts the motions of the whole, by the most consummate and unerring reason, without being prompted to it by any other impulse, than the original and eternal benevolence of his nature!

*Nam quis non videt, finitæ si breve corpus
Subjicitur menti, mens quanta sit illa supremo
Quæ regit arbitrio vastum quem condidit orbem?
Non poterit sine consilio tam parva moveri
Machina, tam fragilis; te judice, tanta regetur
Mentis inops! Credant Epicuri de grege porci.**

The true physiology, therefore, of the human body, not only serves to confute those philosophers, who, rejecting the existence of IMMATERIAL BEINGS, ascribe all the phenomena and operations in nature to the powers of matter and motion; but, at last, like all other sound philosophy, leads us up to the FIRST CAUSE and supreme AUTHOR of ALL who is ever to be adored with the profoundest reverence by the reasonable part of his creation.

ART. LVI. *Conclusion of mrs. Jones's MISCELLANIES.*

IN the *Review* for *March* last we gave a specimen of mrs. *Jones's* poetry, with some mention of her prose-writings; from which we are now to make a few extracts, and therewith conclude our account of the volume of miscellanies published by this ingenious lady.

The first article we meet with in this part of her book, is a short piece of humour, entitled, *An abstract of an order of convocation* [held at *Oxford*] *in relation to MELISSA's taking off medals, &c. in paper.* Next, we have another humorous performance, an incorrect copy of which was some years ago printed without the author's name, from a MS. privately handed about; viz. the celebrated *Letter to dr. PITT*: the occasion of which was to quicken the performance of the doctor's promises of repairing with a wall, a very sorry and shatter'd old mound of *pales*, which divided his garden from that belonging to the author's place of residence. The inconveniencies of this nuisance are here set forth in a most ingenious allegory, alluding to the doctor's medical profession. It would have given us no small pleasure, to have enriched our collection with an extract of this article; but we doubt not that most of our readers have already seen it.

Following the letter to *dr. Pitt*, is a *treatise of demoniacs*; an ironical satire upon some of those defects or follies of mankind, which, as our author expresses it, *are of our own seeking*, i. e. such as spring from a depravity of our nature, and come under the notion of *wrong-headedness or perverseness*. Among these demoniacs the author ranks many of our fine gentlemen and ladies, enthusiasts and extravagant devotees, wrong-headed divines, physicians, &c. &c. whose absurdities she humorously points out, and pleasantly accounts for, by resolving all into different kinds of *madness*, or the being possessed by demons.

The miscellaneous letters are divided into three parts. Those in the first division are addressed to mrs. ***** and are comprised in 90 pages. In the more serious of these, the amiable writer appears to no small advantage in the character of a moral philosopher, and opens to us the treasures of a well-cultivated mind, with a graceful negligence of manner, and that becoming openness of expression, which are generally connected with an ingenuous, unaffected, honest disposition. In those of a gayer turn, she discovers

discovers a refined freedom of sentiment, a command of language, a flow of imagination, and a fund of pleasantry and cheerfulness, which altogether compose an entertainment that cannot fail of pleasing a reader of true taste.—The following extracts, we apprehend, will need no formality of introduction.

‘As (*a*) to the *instability* of the human mind, the supreme intelligence would have frustrated his own designs, if he had made it incapable of being touch’d, or mov’d with the appearance of good. The present and future is all we are concern’d about. The present will naturally take place, ’till we have tasted and try’d it; and if it is found insufficient, he has given us the reasoning faculty to carry our researches farther, even to revelation, which will light us thro’ the mists of error and ignorance. If then we use this faculty right, it will lead us on, ’till we arrive at the highest good;—the improvement of our natures here, and glory and immortality hereafter. This *instable* disposition therefore of the human mind is it’s *proper* state; as it leads us, by just gradations, on to perfection, and at the same time leaves us free agents.

‘The manifest *insufficiency* of sensual enjoyments no one surely ever deny’d.—A life of pleasure, a total immersion in sensuality, can by no means be the proper happiness of a human creature: a creature compos’d of two distinct principles of action, reflection as well as sensation. From the latter we may infer the *temperate* gratification of the inferior faculties; and from the former the necessity of restraining them within proper bounds. For whenever they exceed, either in kind or degree, they encroach upon that faculty, which ought to be the governing principle, and consequently destroy that happiness they were design’d to promote.

‘There is so close a connection between the body and soul, that whatever one enjoys or suffers, the other partakes of. Now the body is as much a part of our nature as the soul; our appetites and passions, as our reason: therefore whatever gives the body its proper tone or vigour, that is, whatever is most likely to smooth and harmonize the passions, and hinder them from preying upon themselves, or others, must at the same time bid fairest for regulating the powers of the understanding, and give them likewise their due force and energy. Temperate gratifications therefore, as they are highly conducive to these ends, must of consequence promote, rather than disturb the harmony of virtue, in that,

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by contributing to (or rather being) the health of the body, they corroborate the powers of the mind, and keep the passions in good humour, which would otherwise contract sourness and morosity, and create a perpetual war within. —Take away the passions entirely, and, in effect, you take away virtue and vice; invert their order or course, and you turn every thing topsy-turvy; but under proper regulations, and allow'd their *due* influence, they come in for a considerable share of the harmony, and render the balance on virtue's side, more strong, compleat, and full.

‘ If by religion, or virtue, is meant only *divine adoration*, or the *worship of the Deity*, this is so far from being the *sole* business or happiness of a moral agent, that 'tis only one particular branch of it, tho' undoubtedly the first and highest. Our neighbours, and ourselves require a large portion of our care and concern; and these again branch'd out into their several relations and duties. But if we suffer one particular duty (even the worship of the Deity) to engross us all, or even to entrench upon the rest, we make but a very imperfect essay towards religion, or virtue, and are still at a considerable distance from the business of a moral agent.

‘ There are many well-meaning people, who, out of a mistaken zeal for religion, have carried this duty to such an excess, as to exclude not only *pleasure*, but even *morality* from its society. —Have conceived, they might at any time set aside some of the *slighter* matters of the law, such as justice, mercy, fidelity, when the bell rings for church; and can easily dispense with a commandment or two, if they are but time enough for the absolution. For your own part, I not only believe, but *know* you to be truly religious, in a sense of the highest import; but at the same time, I say, 'tis possible to be highly religious in the other sense; that is, omit no acts of devotion either in public or private, and yet be very immoral agents. And 'tis no wonder pleasure should be excluded from this scheme, where neither the relation we stand in to ourselves, or society, is at all considered; and nothing but a gloomy dread of the Almighty, whose darling attribute is *love*, or an intemperate zeal for his service, which zeal he bids us manifest in *loving* one another, prevails.

‘ By virtue therefore I mean an *universal* obedience to the will of the supreme Law-giver: and this, we equally grant, is the *sole* business and happiness of a moral agent. But virtue no where forbids those *temperate* gratifications and relaxations

relaxations of the body, which are necessary to invigorate the languid powers of the soul; which soften our toils, alleviate our cares and disappointments, and keep the contending powers in humour with each other. Virtue, then, (which ought never to be distinguished from religion) is no more than harmony; the sweet concurring power within us, which compounds, unites, and regulates all the dissonances of our nature, reconciles reason to sense, and even to itself. Whatever therefore is destructive of this harmony, must be so far wrong or vicious; whether it be an immoderate use of pleasure, or an intemperate zeal for any single act of duty. The first implies irregularity and disorder in the appetite; and the latter a confused and erroneous understanding. —

‘The (b) conversation of the more virtuous and wiser sort, I hope, I shall always be fond of, and aim at. If they think me worthy to partake of their friendships, they heighten my enjoyments, and improve a taste I would not part with for any of the sensual gratifications I know of. For tho’ I can by no means strike these entirely out of my scheme of harmony, yet as strongly as I have seemed to plead for the passions, and five of the senses, at least, (I won’t answer for it, if there is not a sixth) and their proper and subordinate use in the complicated system, I think I am far from a voluptuary myself, tho’ I profess myself no great friend, in general, to those very mortifying doctrines you speak of. However, those who know me, and my manner of life, I believe see nothing very notorious in me of the sensual kind; and where there are no overt-acts, it is but charity to suppose the best of what is behind the curtain. Not that I mention this as matter of merit in me, nor am I indebted for it to any signal combats of flesh and spirit; those high efforts of virtue which some generous dispositions have visibly display’d, when they have had strong obliquities of nature to conquer. My taste of mental pleasures is a good deal constitutional, and depends strongly upon the original cast of my nature. But finding these on all hands allowed the preference, what was at first only my original complexion, is now become matter of choice with me; and as I can safely indulge in these, it is an additional pleasure to strike in with the prevalence of my nature, and at the same time make a sort of virtue of my dispositions. I say, a sort of virtue; because mental, any more than sensual gratifications, are neither virtuous or vicious, otherwise than as they are ordered or directed. But if they

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they have no aim or direction at all, farther than to amuse the mind within itself; yet if they're preferable to sensual ones, and pursued on that account, so far at least, they partake of the nature of virtue.

'The love of ease, with respect to the body, and a settled calm and composure of mind (dispositions which would by no means comport with sensual enjoyments) I find strongly impressed upon me; and most of my actions have a tendency that way. This propensity naturally inclines me to prefer a contemplative to an active life; and consequently the pleasures of the mind to those of sense. So that, tho' it is no *virtue* to have a taste in one's nature for pleasures of a superior kind, yet 'tis certainly a *happiness* when our dispositions take this friendly turn; and to be so formed, as not only to prefer, but to relish what is best.—'Tis the same with regard to actions strictly virtuous. This inward taste, or, according to philosophers, moral sense, (which is what I mean by the sixth) or these good dispositions, according to divines, render virtue infinitely easier to be practised, than where there are obstinate propensities to the contrary. And tho' more is due to the merit of those who subdue these propensities, more virtue in bravely combating, and carefully composing the irregularities of our nature; yet I cannot think, (tho' I place it very low, in regard to the other) that there is no virtue at all in following virtuous propensities. As I said before, 'tis infinitely easier to pursue the *bent* of our nature, than oppose it; but Providence surely has given us these gracious tendencies; or, if you please, these talents for some end; and that end must be to improve them. Suppose, for instance, I have a disposition to that branch of charity, alms-giving, and cannot see a necessitous object, without stretching out my hand to relieve him; am I, because this is a tendency in my nature, to withhold my alms? Or is it no virtue in me, because I have a pleasure in it, and am careful of all opportunities to improve it? Certainly this is using the talent I was entrusted with; which was given me for that purpose, which must imply mismanagement if secreted, and which will be required at my hands, with usury, at the final account of things.—I conclude therefore, that tho' 'tis no merit on our part to come out of the hands of our Maker with good dispositions; yet it is so, to *improve* the friendly soil, and so to foster the good seeds, that we may be able not only to give an account of them, but to reap their fruits at the general harvest.—We must only be careful

to preserve a proper medium; and not let the particular virtue, that coincides with our nature, and which we can so easily strike in with, encroach upon others of equal importance. In a word, we must not bestow indiscriminately; neither must our charity interfere with our justice. *All the relations we stand in to others must be taken into the consideration; and pleas of right preferred to those of necessity,*

‘ But I’m for carrying this doctrine of striking in with our propensities still farther, even into things indifferent, and which concern only our personal character, or outward appearance in the world. All kinds of *affectation*, and appearing *out of* character is (to me) silly, and unamiable. Better follow the bent of our nature, and the direction impress’d upon it, (tho’ there may be something of oddity and peculiarity in it) than go out of it, and be significant for—I know not what. There’s something in the cast of a coxcomb, or an excessive fine lady, which in general, is not unentertaining; but if you lower the vanity of the one, and strike off the over-acted delicacy of the other, they would settle into absolute nothing. They’d have no character at all. But here, their particular bent paints them. The image before you is somewhat. ’Tis alive, and keeps you awake; besides the entertainment they’re of to themselves. But oppose this bent, set the coxcomb to reading the fathers, or the fine lady to darning her children’s stockings, you rob the world of two illustrious characters, and themselves of the felicity of life.

‘ I don’t know what figure I, for my own part, make in the world; nor am I sure I am not soundly ridiculous, by being true to the honest tendencies of my nature. But this I am sure of, that if I had set up for the fine lady, and been to travel thro’ all the forms of dress and delicacy that are necessary to finish the character; not even the fashion itself could have produced any thing so incongruous, or disproportioned as this my second birth had been. Great must have been my struggles to have furnished out the plastic form, and fitted it, in some measure, to the enlivening principle within. A motly appearance at my first entrance into the world, and worse as I proceeded. For having with much pains and inveteracy struck out the original lines, the particular stamp and impress of my nature; and imprinted there fresh characters, new types, and staring hieroglyphics, from the ball, the opera, and assembly, I should at length
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have come up to the public view—What?—Not a creature of God's making, but the fashion's.'

Our author's notions of *friendship* appear to us extremely just, and not altogether common. We shall take the pleasure of transcribing the whole of her letter on a subject in which the human heart is so deeply interested, and on which our happiness here so greatly depends.

'I (c) don't know any one whose letters give me greater pleasure, notwithstanding the different sentiments we seem to be of, in most of the *important* matters that have fallen under our consideration. But as we set out in the spirit of liberty, and are, I trust, agreed upon the act of toleration in regard to *opinions*, we have only this farther virtue to aim at—that of being mutually patient of contradiction. If you're prepared, I proceed in my dissentions, as usual.

'To begin with your description of friendship, "That it must consist in an agreement of humours, &c." This has been the opinion of many great writers, as well as yourself; and, if you are as much at leisure as I am, if you please, we'll examine it.—For my own part, I think nothing more need be meant by it than an obliging behaviour, and a kind of general complaisance, or deference to the opinions of our friends, which is neither so obstinate as to be always in the right, nor so servile as to have no opinions of our own. As for the rest, a likeness of humours or inclinations is so little necessary to form a perfect friendship, that I can't see the least occasion for their similarity; besides that it supposes a mighty narrow way of thinking. To be charm'd only with sweet self, or its beautiful resemblance in the composition of another, supposes indeed a most perfect benevolence for the party concerned, but for nothing else in nature; this sweet resemblance being only self at second hand. 'Tis however agreed, that, if one loves one's friend as one's self, one does pretty well; and consequently the nearer the resemblance, the more perfect will be the union, since there's nothing that has not a most sincere affection for itself.—All this I grant, but then must add, that this self-affection, I fear, will go but a very little way, even in one remove only from the individual. The infinite partiality we have for our real selves, won't always extend itself to our second selves; and we often commit follies, and indulge humours in our own persons, which are not half so amiable in those of others, nor will admit of half the excuses. Neither do I think a sameness of hu-

ours

mours will mix and associate so well as their contraries : like perfect chords in music, they rather tire than enliven. For instance, two people are of a melancholy or cholerick disposition. How shall we enliven the deficiency of bile in the one, or correct its super-abundance in the other ? Won't they both drop asleep, or fall together by the ears ?—Suppose they're equally endued with the powers of eloquence. May'nt they have an equal inclination to *speak* at the same time ? And how painful must it be to either orator to *bear* ?—Or, suppose (if you'll suffer me to suppose once more) they're a little given to contradiction, like you and I : won't they often stand in need of a moderator ; and be forced to call in a third person to adjust their disputes ? In short, a parity of humours, or sentiments, must often render conversation *fade* and insipid ; and when we meet with nothing new, nothing but what we have at home, such a friendship must soon grow tedious and languishing. 'Tis scarce worth going even so far out of ourselves for. Besides, as our own humours are so uncertain and multifarious, it must, as you say, be extremely liable to change ; be indeed the most variable thing in nature.

' Let us see then what sort of friendship different dispositions will produce. And that we may not run away from our argument, as you and I generally do, let us define our terms. Friendship then, in my definition of it, is a sweet attraction of the heart towards the merit we esteem, or the perfections we admire ; and produces a mutual inclination between two persons, to promote each other's interest or happiness.—Now we none of us, I believe, will choose to assert, that we possess all sorts of merit, and every degree of perfection ourselves ; but most of us are so humble as to own, that we esteem it in others, and can be pleas'd with perfections we do not possess. To a generous mind, merit, in whatever shape it appears, is not only *estimable*, but *attractive*. By its operations on the sympathetic powers of our nature, it calls forth the affections of the heart to meet it, and even biasses the judgment in favour of the whole character. Thus, when we see a patriot bleed in defence of his country, we are not so anxious about his speaking in the house ; we can for once allow, that 'tis not necessary for a patriot to be an orator. I am myself an extreme coward, (save just in speculation) and have not the least thirst for any one's blood ; but yet I turn away my eyes from the man who trembles at a sword, and find myself attracted by the hero. In short, the mind, I should think,

think, must receive an additional pleasure in contemplating those perfections in a friend, which it has not within itself; and may, in effect, fancy itself the proprietor or possessor of those advantages which adorn its other half.

But by this difference or diversity of humours or characters, I would not be understood to mean their incompatibility. Friendship could not long subsist under this disadvantage; the union must dissolve, and aversion succeed. But this incompatibility (I wish I could think of a shorter word) does not always arise from the *difference*, but the too great uniformity of humours. Thus two people equally haughty, peremptory, or positive, must soon finish their affairs; and yet these dispositions would mix extremely well with their contraries.

“ Neither do I think equality of rank or fortune necessary to form a perfect friendship. For perfect friendship is founded on virtue, on the perfections of the mind, or the goodness of the heart; and consults neither title, nor fortune. It does not tie itself to the genealogy, or the rent-roll, but to the person. Our superiors, as such, have a right only to our complaisance, and 'tis a tribute that decency allows 'em; but the esteem which comes from the heart, is due only to true merit. The great have a thousand ways of obliging or plaguing us; but they have but one of making themselves beloved, and that is, by a superiority of merit. When they condescend to rank this among their advantages, they are truly amiable; they attract, and are attracted. Their own hearts are enlarged, the object finds an easy admittance; they please, and are pleased they have so many ways of obliging. An inferior, however, sets out with many disadvantages, which are not so much his demerits, as the necessary consequences of his situation; has requests to be gratified, or perhaps humours to be indulged as well as his betters; and these may by degrees dissolve the charm. But a superior may be obliged, and perhaps oftener insists upon being pleased. If the former can waive his pretensions, resign his interest, or humour, to his friendship, he is no longer the inferior; his generosity of sentiment gives him his rank, and entitles him to equal indulgencies. But an equality is often as fatal. Jealousies, emulations, and oppositions of interests, are rocks upon which the firmest friendships have split. An inequality, however, steers clear of these; and if it has any other wrecks to fear, they are no more than are common to both.

‘ In short, true friendship, found it upon what you will, can never subsist long, but upon sense and virtue. And whether we are of different, or the same dispositions, equals, or unequals, have a narrow way of thinking, or no way at all, (for every thing will unite itself to somewhat) when once the mind has pass’d his judgment upon the object, and the heart has found its attraction, it examines no farther, but takes the most effectual and speedy methods of uniting itself to it.

‘ I believe that last thought was gone of my own; but, if ’tis not, I don’t know who it belongs to; so cannot pay the right owner my acknowledgments.’

The following letter abounds with more wit, vivacity, and good sense, than may barely serve to justify our giving it a place here.

‘ I (*d*) hope you know I honour you extremely, because I’m just going to tell you (after having thank’d you most cordially for your agreeable letter) that I’ll never trust you with any more secrets as long as I live. The very moment I had given you the inside of my breast, to order your chariot, and drive away with it to the first person you could meet with——O times! O manners! O my sex! Is there none that can contain a secret? No, not one.

‘ But what, my good madam, could move you to communicate to lady *H.* or any lady in the land, a stupid letter of mine? Even if there are no secrets, ’tis impossible for a second person to understand a letter; and if there are, ’tis perfidy, downright perfidy, to shew one.—How amiable was the picture I had been forming of you! I had just begun to think you an angel; but the post-man knock’d at the door, and spoil’d my vision.

‘ Your advice, however, is very sober and significant; and much the same I’d give, but don’t care to take——otherwise, I mean, than very kindly. But why humble myself, I beseech you? (for I find I can’t help trusting you again already) and all of a sudden fall to owning I’ve done wrong, when I’ve only been passive in the affair, and done nothing. My friend absconded, and I did not so much as upbraid her; I only—acquiesc’d. Nothing in nature had happen’d; ’twas all calm and quiet as a summer’s sea; but in a moment the face of the sky was obscur’d, and I have been totally in the dark, as to the reason why, ever since. Now and then, indeed, a friendly star or two look’d out upon me from a distant quarter, and in some measure supplied

plied the absence of the sun. *You*, like an *Aurora Borealis*, for a while relum'd my ancient light. Lady *Frances Williams* was a *meteor*. She darted her rays upon me for a moment; but being of irregular appearance; and among the surprising, tho' pleasing phenomena, there's no accounting for her motions by any of the stated laws of being. I had only one fix'd orb to cast up my eyes to, and guide me thro' the dark profound. She shone, and still shines with undiminish'd rays; and you may see her every night at *Somerset-house*, calmly moving on her own axis, and out of the reach of those haloes, and hurricanes that disturb the planetary system.

In this situation, I say, my friend withdrew her beams. And for this reason you'd have me betake myself to the wholesome duty of humiliation, and go and confess I have been extremely in the wrong. I own, 'tis an humbling consideration, and I never was more more mortified in my life; but how to bring myself to confession, and own I've done what I've only suffer'd, is a strain of humility quite out of the reach of my unassisted reason. 'Tis somewhat like those pious forms of confession one meets with in some over-righteous books, which shock one's nature to repeat. As they are most of them penn'd for general use, in order to take in particular cases, the poor penitent is to declare, that he's the *vilest of sinners*, and the *worst of men*; not only a liar, an adulterer, or a sabbath-breaker, but, in short, every commandment-breaker of the ten. And the confession to be sure is a very righteous confession for those it hits; but I never repeat any of this sort, as having no manner of relation to my particular sins. So that in regard to this part of your advice, I must beg leave to dissent a little; conceiving it both absurd and inconsistent with truth to confess what never enter'd into my head to commit.

‘ But to talk seriously, and like a good catholic, for I love to confess to you——(O that you could but keep a secret!) that we are all liable to mistakes, that we are as often disgusted with ourselves as with others, and that misbehaviour as often arises from infirmity as design, I can readily allow, (for I am very far from thinking that every body, that *does* a wrong, *means* one) I say, when we take these, and many more considerations into the question, one may, nay one certainly ought to overlook an indignity, tho' there's nothing hinders that one should not feel one. I question whether ever we thoroughly hate a friend we have

have been us'd to converse with without reserve. At least one must be of a very malevolent cast indeed, not to feel some returns of affection, upon the slightest overtures of a returning friendship. The strings which have been so long and so equally wound, will naturally vibrate, when their corresponding notes are touch'd. But this can only happen when the harmony is discontinued; if 'tis totally disconcerted, and persisted in, nothing remains but dissonance and discord. In regard to the former, each party must give up a few niceties of the ear, for the sake of the tune; and if, after that, they can only adjust their crotchets and quavers, all will be well. But in my particular case, I can't possibly be call'd upon to assist, because there's no part left for me to perform. I don't care to offer at an *air*, and am above appearing in *recitative*; so that 'tis impossible we should ever have another concert, unless my friend condescends to open it herself with a *solo*. In this case, whatever dissonances my temper may have acquir'd since this rupture, I assure you, not a note shall be lost for want of the highest attention.

' Thus have I trusted you once more with the secret of my heart in metaphor. If you should chuse to communicate this likewise to her ladyship, I've no objections. For I had rather she knew every thing I say, than not; and should like to be in a corner, and hear you both upon the case. For tho' I think myself in the right, the rest of the world, perhaps, may think me in the wrong.

' Every part of your letter is extremely agreeable and entertaining; except where you apologize for what is most so to me, writing so soon. I believe none of your correspondents ever made that a complaint against you; we only suffer when you're silent long.

' Will you forgive all this nonsense, in a few words? Or shall I add to your troubles by a more formal apology?'

The remainder of mrs. Jones's letters, being those in the second and third divisions, are addressed to the hon. miss *Lovelace*, and to lady *Henry Beauclerk*; they are a very entertaining series, and fill 120 pages.

MONTHLY CATALOGUE, For June 1752.

MISCELLANEOUS.

I. *Ibitina sine conflictu*; or, a true narrative of the untimely death of dr. *Atall*, &c. 8vo. 6 d. *Jeffery*.

A humorous, ironical satire upon dr. *H—ll*, occasioned by his late rencounter at *Ranslagb*, with a person said to be ridiculed in one of the doctor's *Inspectors*.

II. *Memoirs of the life of Nell Gwin*, mistress to King *Charles II.* 8vo. 1 s. *Stamper*.

A kind of panegyric on *mrs. Gwin*. The author characterises her as a lady of distinguished talents; in whom *wit*, *beauty* and *benevolence* were united. But he has given us few, if any, particulars concerning her, that were not sufficiently known before.

III. *A clear and compendious history of the gods and goddesses*, and their contemporaries, whether patriarchs, emperors, kings, princes, physicians, historians, poets, &c. By *David Watson*, A. M. 8vo. 3 s. Printed for the author *, and sold by the booksellers.

This book is designed for schools; and somewhat differs from *Tooke's Pantheon*, or *King's history of the Heathen gods*. Mr. *Watson* has given a pretty large account of the *oracles*, which they have omitted; and as nothing ought to be introduced into the studies of young people, but what may rather incite to morality and virtue, than be repugnant thereto, he has avoided that enumeration of the loose and criminal exploits of the gods, &c. which the former books of this kind have given.

IV. *An essay towards a natural history of the HERRING*. By *James Solas Dodd*, surgeon. 8vo. 3 s. few'd. *Vincent*.

This article ranks with *mr. Hughes's natural history of Barbadoes*. See *Review*, vol. 3.

V. *A narrative of the affair between mr. Brown and the Inspector*. 8vo. 6 d. *Clay*. See *Art. 1.* above.

VI. *The doctrine of libels*, and the duty of juries fairly stated. 8vo. 1 s. *Cooper*.

The design of this tract is chiefly the same with *Art. 1.* in our Catalogue for last month.

VII. *Remarks on Mason's ELFRIDA*. 8vo. 1 s. *Tonson*.

A fond encomium on *mr. Mason's poem*, not ungenteelly, tho', in some places, rather too inaccurately written: the

* If *mr. Watson* should print another impression of this work, he will do well to correct the many inaccuracies and errors of the present edition.

the author is so extravagant in his praises of *Elfrida*, that we lose the critic in the panegyrist.

VIII. *Beauty in danger*; or an account of a new distemper communicated by the lips, with an attempt to cure it. 4to. 6s. *Owen*.

Whatever our readers may think of us after so frank a declaration, we must honestly confess, that we do not understand this performance; which must either proceed from the author's want of perspicuity in explaining his meaning, or from our dulness of apprehension.

IX. *N. R.'s account of himself*. 8vo. 2s. 6d. *Cooper*.

A dull, tedious, trifling declamation about some misunderstandings between two persons in the country; below the notice of any one, except the parties concerned.

CONTROVERSIAL.

X. *Candid remarks on some particular passages in the 5th edition of mr. Whitefield's sermons*. printed in 1750. 8vo. 1s. *Newbery*.

We have here a number of sensible observations on some of those doctrinal points by which mr. *Whitefield* has so successfully wrought upon the passions of his followers, and so powerfully recommended himself to the common people; on many of whom these remarks might probably have a very good effect, if they would read them with the same spirit of moderation, and deference to common sense, with which they are penn'd by their judicious author.

XI. *A view of the expediency and credibility of miraculous powers among the primitive christians, after the decease of the apostles*. Represented in a charge delivered to the clergy of the archdeaconry of Sudbury, &c. By *John Chapman*, D. D. 4to. 4s. boards. *Birt*.

In the first part of this charge the doctor endeavours to shew, that, from the plain design of the christian religion, and the state of heathenism in the *Roman* empire, a very strong presumption (next to a moral demonstration) arises to us, *a priori*, for a continuance of some miraculous powers to the church, till the year of Christ 324. After this he proceeds to establish the general truth of the primitive testimonies with regard to the miraculous powers, and in his notes on the charge, which make two thirds of the work, displays a great deal of learning, without advancing any thing, as far as we are able to judge, that throws new light on the controversy.

XII. *The evidence for christianity contained in the Hebrew words ALBIM and BERIT, stated and defended, &c.* Being an answer to dr. Sharp's two dissertations concerning the etymology and scripture-meaning of these words. By James Moody, rector of Danten in Bucks. 8vo. 2s. 6d. Withers.

The title of this performance is sufficient, we apprehend, to give our readers some idea of what may be expected from it.

XIII. *The Lord's-day evening entertainment.* By John Mason, A.M. vols. 3. & 4. 8vo. Buckland, &c.

See *Review*, vol. V. for our account of the two first volumes of this work, p. 387.

M E D I C A L.

XIV. *A letter from an apothecary in London, to his friend in the country; concerning the present practice of physic, in regard to empirics, empirical methods of cure, and nostrums: with remarks on the method of curing the itch by externals only. Also observations on manna, and dr. Mead's cure for the bite of a mad-dog.* 8vo. 1s. Cooper.

Several things are to be found in this pamphlet, worthy the notice of medical readers, or others, who would be informed concerning the subjects mentioned above.

XV. *An enquiry into the origin, nature, and cure of the small-pox.* By Thomas Thompson, M.D. 8vo. 3s. few'd. Millar.

There is little in this performance, more than may be found in *James's* physical dictionary, under the article *Variola*, which was furnished by this author; who has now prefixed a remarkable address, to dr. Mead; in which he finds many faults with the present discipline in the general administration of physic; and is particularly severe on the apothecaries. It is observable, that tho' the title of this treatise mentions the cure of the small-pox, it concludes without any practical directions relating to it, which the author refers to a future work.

XVI. *A collection of receipts in physic, being the entire practice of an eminent physician; containing a compleat body of prescriptions answering to every disease: with some in surgery.* To which are added, by the editor, occasional remarks, directions, and cautions, suited to the different stages of distempers, in order to render this work particularly useful in families. 8vo. 2s. L. Davis.

The title of this book sufficiently indicates what readers it is chiefly adapted to.

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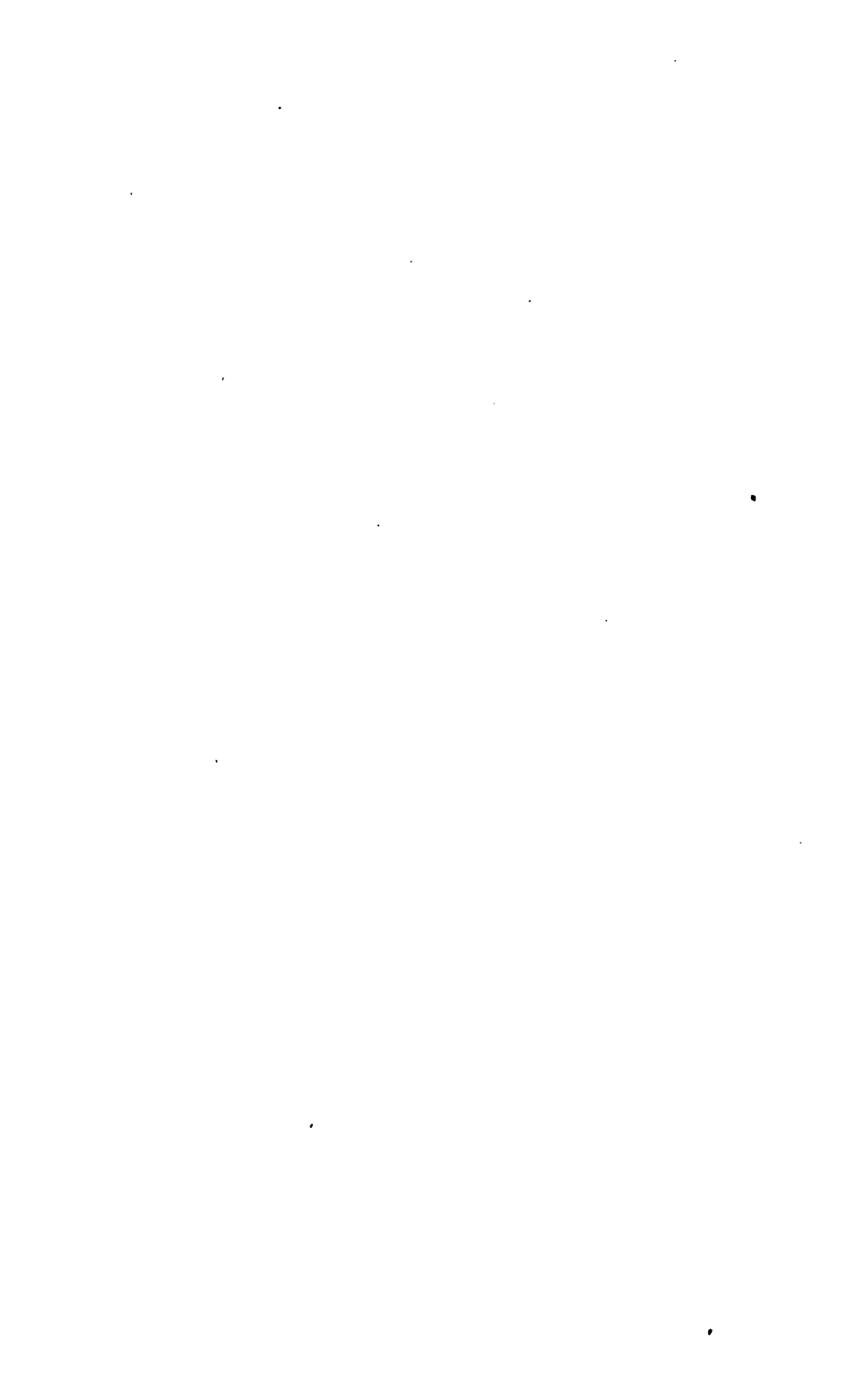
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